

2007 • VOL. 54, NO. 3

PIONEER

Celebrating the
160th Anniversary
of the **SALT**
LAKE STAKE



Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

PIONEER

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COVER: Assembly Hall photo by C. R. Savage, ca. 1882

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PRESIDENT

Jay M. Smith

PRESIDENT-ELECT

Booth Maycock

PUBLISHER

Kent V. Lott

EDITOR & MAGAZINE DESIGNER

Susan Lofgren

EDITORIAL STAFF

Linda Hunter Adams

EDITORIAL ADVISORY BOARD

Dr. F. Charles Graves

Angus H. Belliston

Linda Hunter Adams

SENIOR ADVISOR

John W. Anderson

ADVERTISING

Cheryl J. Ward, 801-651-3321

Email: cherylward7@msn.com

WEBSITE COORDINATOR

Peak Media

www.sonsofutahpioneers.org

NATIONAL HEADQUARTERS

3301 East 2920 South

Salt Lake City, Utah 84109

(801) 484-4441

E-mail: sup@networld.com

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MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth who will be tomorrow's pioneers.

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PRESIDENT'S MESSAGE

by Jay M. Smith

Each July, representatives of several historical organizations meet together for an evening of sharing and coordination of projects to preserve our pioneer heritage and pioneer trails. This year's dinner hosted by the Sons of Utah Pioneers was held in the Kimball Home at This Is the Place Heritage Park. It was fitting that Ellis Ivory, chairman of the Board for This Is the Place Foundation, was the featured speaker. Over the past year, many significant improvements have been made to this important pioneer venue. I applaud the Foundation staff for the innovative improvements that have made the park a wonderful place to teach pioneer values to my children and grandchildren.

Dinner Attendees. Among those attending the evening dinner were officers of the Daughters of Utah Pioneers. We were honored to have Mary Johnson, International President of the DUP for the past 10 years, present to share with us a summary of past DUP activities and the organization's plans for the future. Mary's decade as International DUP President ends this year. The Sons of Utah Pioneers congratulates Mary for her dedicated years of service and wish her well in her future endeavors. The following additional organizations were represented at the dinner: Mormon Battalion Association, Mormon Historic Sites Foundation, Mormon History Association, Mormon Trails Association, Oregon-California Trails Association, Ship Brooklyn Association, This Is the Place Heritage Park, Utah State Historical Society, and the Utah Trails Consortium.

Marker Rededicated. In another outstanding event, on July 21 a historic marker was rededicated by Elder Boyd K. Packer of the LDS Quorum of Twelve Apostles. Elder Russell Ballard of the Quorum of Twelve was also present. This monument stands near the original spot where Brigham Young announced "This is the right place." The Mills Chapter of the Sons of Utah Pioneers was

responsible for restoration of the monument, originally dedicated on July 25, 1921.

Salt Lake Stake. This issue of the *Pioneer* pays tribute to the leaders and members of the Salt Lake Stake. This stake pioneered the way in 1847 as the first LDS stake in the West and continues today as the oldest operating stake in the Church. From that humble beginning, the LDS church has grown to 2,745 stakes as of Dec. 31, 2006. Total Church membership passed the 14 million mark in June 2007.

Volunteer Service. One of the truly remarkable facts about the growth of the Church is the millions of hours of volunteer service that are given each year by both members and lay leadership. Just as those first leaders of the Salt Lake Stake devoted many hours to their callings, men and women throughout the world give of their time and talents to accept positions as stake presidents, bishops, Relief Society presidents, youth and children leaders and other specialized callings. This spirit of giving permeates the chapters of the Sons of Utah Pioneers and other similar organizations. The world saw firsthand this spirit of volunteerism in Utah at the 2002 Winter Olympics hosted in Utah. I salute this spirit and thank those many men and women who have supported and continue to support the Sons of Utah Pioneers and this inspiring magazine. You are all truly Modern Pioneers. ▣

—Jay M. Smith, 2007 NSSUP President, pictured below with wife JenaVee at the Days of '47 Parade.



An oil painting of a pioneer in a field. In the foreground, a man wearing a wide-brimmed straw hat, a blue long-sleeved shirt, and dark trousers is bent over, working in a field of tall, golden-brown grass. In the background, a wooden fence separates the field from a pasture where two cows, one brown and one black and white, are grazing. A large, leafy tree stands on the left side of the frame, and distant hills are visible under a blue sky with soft white clouds.

From a Worthy Seed,

The History of the Salt Lake Stake

“Let every man use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion.

“And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.”¹

The fulfillment of this prophecy—the word and will of the Lord, given through President Brigham Young at Winter Quarters, near Council Bluffs, Iowa, Jan. 14, 1847—began at a special conference on Aug. 22, 1847, in the Old Bowery on Temple Square in Great Salt Lake City.

Brigham Young proposed that John Smith, uncle of the prophet Joseph Smith, be the first stake president of the Salt Lake Stake of The Church of Jesus Christ of Latter-day Saints. It was also decided at this conference that the settlement was to be named The Great Salt Lake City of the Great Basin of North America.²

Brigham Young left four days later with the Twelve Apostles and others to return to Winter Quarters. However, the second company of pioneers, with which Uncle John was traveling, did not arrive in Salt Lake until Sept. 23, leaving the Saints awaiting a leader for a month.

Healthy Life Springeth



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J. THARWOOD

1890

Brigham Young met with John Smith and others on Sept. 6 on the plains at Pacific Springs and appointed him to be stake president and also chose the stake high council.

The Salt Lake Stake was officially organized on Oct. 3, 1847, with John Smith as president, Charles C. Rich as first counselor, and John W. Young as second. The high council consisted of Henry G. Sherwood, Thomas Grove, Levi Jackman, John Murdock, Daniel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrack Roundy, John Vance, Willard Snow, and Abraham O. Smoot.

“Sunday, Oct. 31, 1847—When we were about one mile from Winter Quarters the wagons of the Twelve came to the front, when I [Brigham Young] remarked: ‘Brethren, I will say to the Pioneers, I wish you to receive my thanks for your kindness and willingness to obey orders; I am satisfied with you; you have done well. . . . The blessings of the Lord have been with us. If the brethren are satisfied with me and the Twelve, please signify it [which was unanimously done]. I feel to bless you all in the name of the Lord God of Israel. You are dismissed to go to your own homes.’”³

❖ “A CONFERENCE OF THE CHURCH WAS HELD IN A LOG TABERNACLE AT COUNCIL BLUFFS, IOWA, ON DEC. 24, 1847, AT WHICH TIME BRIGHAM YOUNG WAS UNANIMOUSLY SUSTAINED BY THAT BODY OF SAINTS AS PRESIDENT OF THE CHURCH.”

A conference of the Church was held in a log tabernacle at Council Bluffs, Iowa, on Dec. 24, 1847, at which time Brigham Young was unanimously sustained by that body of Saints as President of the Church, with Heber C. Kimball as First Counselor, Willard Richards as Second Counselor, and John Smith as Patriarch to the Church. (Smith remained stake president until released at the conference on Oct. 8, 1848, in Salt Lake City and sustained again as Patriarch to the Church).

The original Salt Lake Stake mainly covered what is now Salt Lake, Davis, Summit, and Morgan counties, the area including from the point of the mountain at the south end of the Valley up into Idaho and a little part of Wyoming on the north. It was 1900 before there was another stake in the Valley. By the beginning of 2007, there have been 294 stakes made from the original Salt Lake Stake and 396 stakes that had some connection with the original stake. To date, 18 administrations and 17 stake presidents are recorded for the Salt Lake Stake.

The length of service of the stake presidencies varied greatly. President John Smith served only a year and was then called to be the Patriarch to the Church. His successor, President Charles C. Rich, served only four months before called as a member of the Quorum of the Twelve. In contrast, the seventh stake president, Angus M. Cannon, was in office for 28 years.

In 1849, the Salt Lake Stake was divided into 19 wards. Since then



more wards have been created, some combined, some divided, some discontinued. Of the wards formed in 1849, only the 14th, 17th, and 19th wards remain in the stake. There have been approximately 85 wards and 26 branches created out of the original Salt Lake Stake. Some of these 26 branches included Dai Ichi Branch (Japanese), Warm Springs Branch (Corrections Diagnostic Unit), Hmong Branch, Vietnamese Branch, Laotian Branch, Monte de Sion Branch (Spanish), Salt Lake Home Branch, 2nd Branch (family history missionaries), Mount Ensign 1, 2 and 3 branches (Spanish) and Mount Ensign 4 Branch (Russian).

RELIGIOUS SERVICES

In the pioneer years of the Church in Utah, Salt Lake Stake was the only stake in the Valley, and all the General Authorities were members of the stake.

Worship services for the stake were first held in the Old Bowery on Temple Square. "At first Temple Square community worship services were most important. The entire settlement was expected to gather each Sunday, usually at ten in the morning and two in the afternoon. Brass bands might begin the preliminaries, followed by the 'cry out' of the recently arrived post, notices of lost and found articles or announcements of upcoming political, social and religious events.

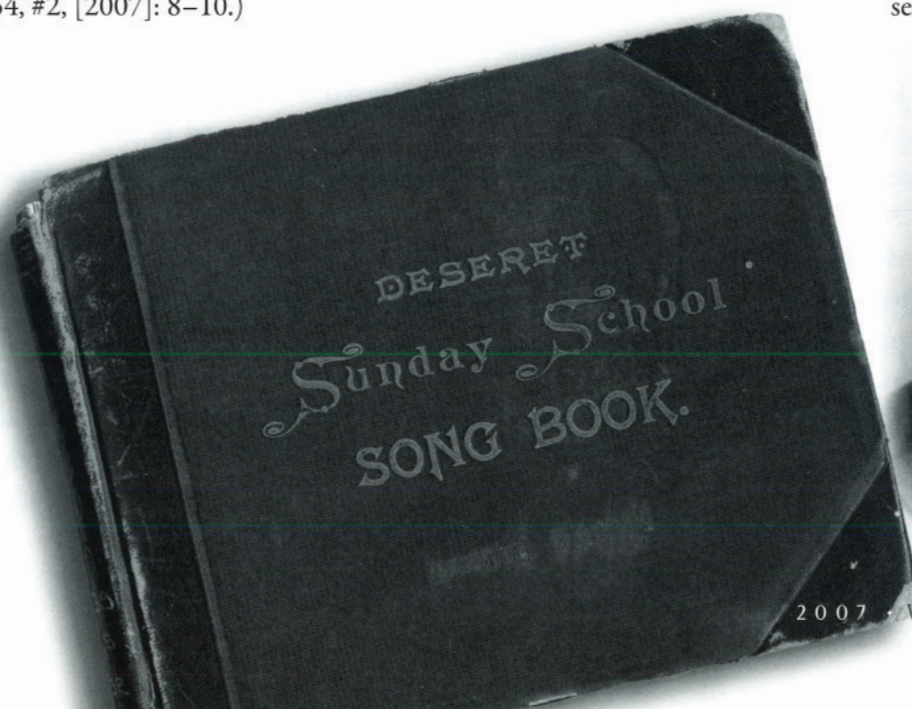
"The afternoon meeting was occupied by the administration of the Lord's Supper and a continuation of impromptu sermonizing, often by members of the congregation. Each meeting usually lasted for two hours or more."⁴ (See also "Sunday Worship," *Pioneer* magazine 54, #2, [2007]: 8–10.)

A movement for rebaptism took place in the Church during 1856–57 and 1875–76. "During a pioneer's lifetime, baptism might be administered several times as a token of special covenant. In addition to the original baptismal vow, accepting Christ and establishing Church membership, Saints were baptized on such special occasions as the dedication of the Nauvoo Temple, the exodus west, arrival in the Salt Lake Valley, and during the Churchwide reformations of 1856–57 and 1875–76, when 'reconfirmations' were administered. . . . It was the means by which Latter-day expressed their continuing religious commitment."⁵

Richard Ballantyne organized the first Sunday School on Dec. 9, 1849. He held it in his home in the 14th Ward (NE corner of 2nd West and 3rd South). The first Salt Lake Stake Sunday School superintendent was George Goddard and he was set apart in 1873. Mary Isabella Horne was called as the first Salt Lake Stake Relief Society president in 1878. YMMIA and the YLMIA in the Salt Lake Stake were both organized at the same time in 1878 with John Nicholson as YMMIA president and Mary Ann Burnham Freeze as YLMIA president. The Primary was organized in 1880 with Ellen C. Spencer Clawson as president.

CIVIC GOVERNMENT

During the first years in the Valley, the Church was both the religious and the civil government. Valley governmental control was entirely in the hands of stake officials. "The duties of the officials were numerous and varied. Besides being the spiritual guides to the people and serving as a court of justice, they had



— Richard Ballantyne

“THE FIRST PUBLIC BUILDING IN THE VALLEY—EXCLUDING THE TEMPORARY BOWERIES—WAS THE COUNCIL HOUSE.”



to fulfill all the duties accompanying the establishment of a frontier community such as the assignment of farming lands, the granting of licenses to establish sawmills and to control the mountain streams, the issuing of building permits and the supervision of timber.”⁶

“In general, the Saints had no occasion for severe punishment at first, as most difficulties were settled in a friendly manner. However, on one occasion at least, a whipping post was established and used. A culprit was caught in the act of stealing a lariat. The high council decided that he must pay a ten dollar fine or receive ten lashes. The offender, being rather defiant, refused to pay the fine even when [John] Nebeker offered to help him pay it. Consequently Nebeker was appointed to do the whipping. The bell post—a pole in the center of town on which was hung a bell to call the people together—was selected as the whipping post. The thief was stripped to the waist and then given ten lashes in the presence of the public.”⁷

On Nov. 7, 1847, the stake was divided into five areas that served as courts of justice under Joseph Noble, Tarleton Lewis, John L. Higbee, Jacob Fontz, and Edward Hunter.⁸ Business at the first Salt Lake City High Council meeting on Nov. 30, 1847, dealt with daily living concerns: Every dog owner was to secure his animal at night under a penalty of from \$1 to \$5 for violation. As a fire hazard precaution, chimneys should be 3 feet above the house roof.⁹ The stake continued to be the court system under the high council and the bishop’s courts on the ward level.

By fall of 1848, most of the administration of secular affairs was placed under the direction of the ward

bishops. The transfer of control from stake officials to the bishops occurred in a high council meeting, Jan. 6, 1849, wherein the council decided to relieve themselves of “municipal duties.”¹⁰

BUILDING

In August 1847, three pioneer camps were consolidated into one for greater protection and safety. A stockade of logs and adobes was constructed, later known as the Old Fort (see pp. 10–13).

The Salt Lake Stake presidency supervised much of the early building in Salt Lake City after the Saints expanded from the Old Fort in 1849.

Council House

The first public building in the Valley—excluding the temporary boweries—was the Council House. Located on the southwest corner of South Temple and Main Street, construction began on Feb. 26, 1849, and was completed in December of 1850.

Built from tithing funds, its uses as a “general council house” covered many areas. The building housed Brigham Young’s office, and in July of 1852 rooms were used for the administration of endowment ordinances. Ordinances were performed here until the Endowment house was constructed in 1855.

The building was also used as a state house where the territory legislature met for a number of years. It served as the territorial public library; was used as the meeting place for the peace conference of the Utah War, 1858; and beginning in 1869 housed the University of Deseret for a number of years. The building was destroyed by fire in 1883.¹¹

Social Hall

The second public building erected in Salt Lake City was the Social Hall, built on the east side of State Street between South Temple and First South. Opened for use on Jan. 1, 1853, the adobe building had two floors, a half-basement and a main floor. The building's primary use was for social gatherings, balls, feasts, amateur theatricals, and birthday anniversaries of prominent people. Serving the community for many years, the building was torn down in May of 1922.¹² (See *Pioneer* magazine, "Theatre in Pioneer Utah" [Winter 2003]: 2–13.)

Tithing House

A central tithing office and storehouse, known as the General Tithing Office and Bishop's General Storehouse, was set up in Salt Lake City in 1850 to serve the entire Church. Occupying half a block, the storehouse was under the direction of the Presiding Bishop of the Church.

"Produce and stock tithing was a tenth of the yield of household, farm, ranch, factory, or mine. Bishops were urged to keep close watch on the yields of their ward members. Produce tithing, such as dairy and poultry products, was usually used to support laborers on church public works. . . . During this period little was received in the form of cash.

"The General Tithing Office and most of the local tithing offices issued scrip. In the early 1850s the scrip was simply a handwritten notation like the following:

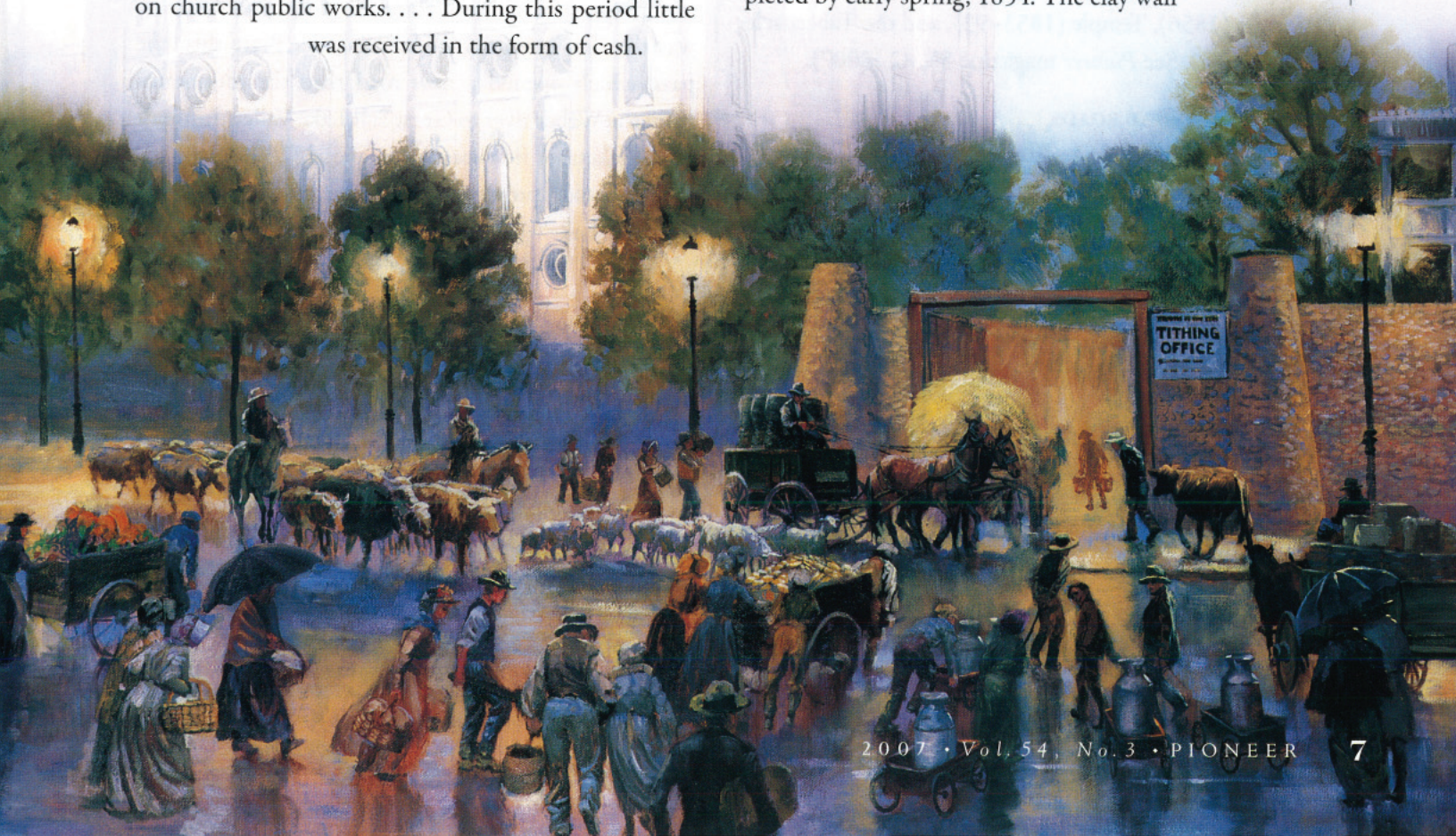
'Bro. E. Bingham [Bishop of Ogden North Ward]
'Newton Goodale has deposited at this office
[General Tithing Office] sixteen and a half bushels
of wheat. Please pay him the same amount out of the
Tithing in your charge, and we will a/c when you re-
turn this Order.

Wm. Clayton 'G.S.L. City Feby10, 1852"¹³

City Wall

On Tuesday, Aug. 23, 1853, Brigham Young wrote: "The Bishops of all the wards in Salt Lake City met with the City Council in the State House and all their wards unanimous for walling in the whole of the city with a good ditch on the outside of the wall, whereupon the city council appointed Albert Carrington, Parley P. Pratt and Franklin D. Richards a committee to locate the line of said wall and report thereon on the 27th, from which date the wall and ditch are to be labored upon with all diligence until completed."¹⁴

Intended as a means of protecting the Saints and their cattle from the Indians, the wall was completed by early spring, 1854. The clay wall



gradually disintegrated from weather, leaving only portions after the Indian scare was forgotten.

Assembly Hall

The multi-spired Gothic Victorian style Assembly Hall was built by the Salt Lake Stake, on the site of the old tabernacle, as a meeting hall for the members of its 35 wards. Construction began in 1877 and was completed in 1880 at a cost of \$80,000, of which \$20,000 was donated by the stake's 20,726 members. Cast-off granite stone from the Salt Lake Temple was used in its construction. Stars of David were placed above each entrance, symbolizing the gathering of the 12 tribes of Israel. Designed by Obed Taylor, it seats about 2,000. President Joseph F. Smith, Second Counselor to President Wilford Woodruff, dedicated it on Jan. 8, 1882, after it was completely paid for. Since then, every prominent Church leader has spoken from the pulpit of the Assembly Hall. Today it still serves as the stake center for the Salt Lake Stake.

Other major public building projects by the Salt Lake Stake include the Old Tabernacle (1851–52), groundbreaking of the Temple (Feb. 19, 1853), wall around Temple Square (1852–57), Beehive House (1853), the Endowment House (1854–55), Lion House (1856), Temple (1853–93), and the Tabernacle (1863–75). See *Pioneer* magazine 54, #2 (2007).

ROADS AND RAILROADS

Additional projects directed by the Salt Lake Stake necessary for the growing city included road, bridge,

and railroad building. Railroads were worked on beginning in 1867 through 1874. See *Pioneer* magazine (Spring 2002).

Parley's Road

Another major project was Parley P. Pratt's Golden Pass road (what is now 21st South). Pratt announced in the *Deseret News*:

"Travellers between the States and California are respectfully informed that a new road will be opened on and after the 4th of July between the Weber River and Great Salt Lake Valley—distance about 40 miles avoiding the two great mountains and most of the canyons so troublesome on the old route.

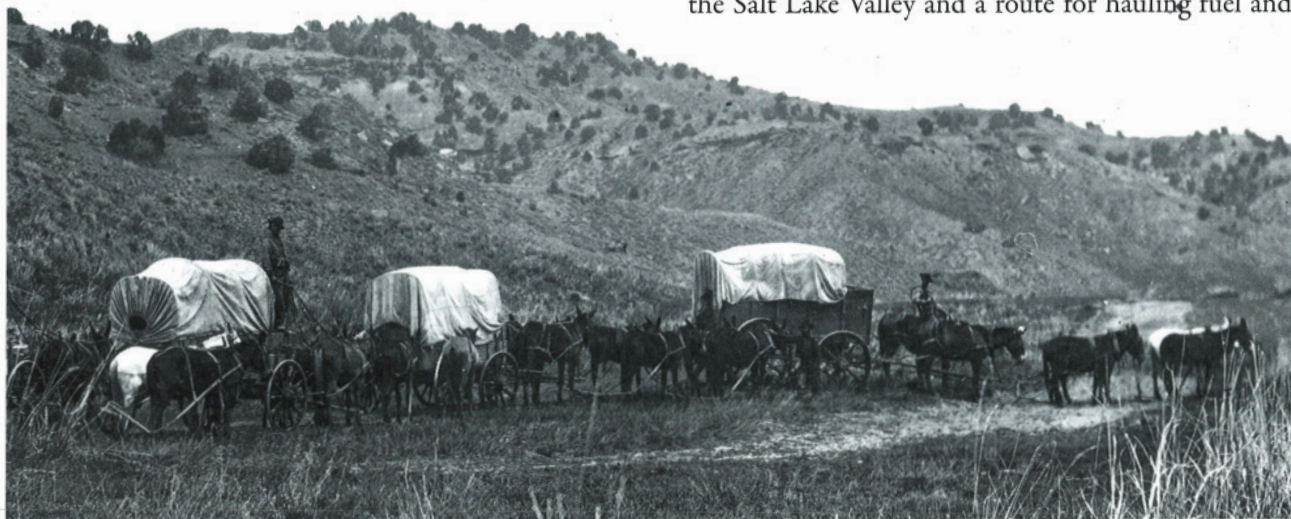
"The road is somewhat rough and unfinished but is being made better every day. Several thousand dollars are already expended by the proprietor who only solicits the patronage of the public, at the moderate charge of 50 cents per conveyance, 75 cents for two animals, 10 cents per head of sheep, etc.

"G.S.L. City June 22, 1850—P.P. Pratt, Proprietor"¹⁵

The road opened on the 4th of July:

"1850, July 4—Parley's Canyon was opened for travel under the name of Golden Pass, Parley P. Pratt, proprietor. The Newark Rangers of Kendall Co., Ill., was the first company to follow Elder Pratt thru the pass, which opened a new road thru the mountains from the Weber river to Great Salt Lake Valley. Amount of toll taken for first season was about \$1500."¹⁶

This road provided a safer alternative entrance to the Salt Lake Valley and a route for hauling fuel and



Wagon train at the head of Echo Canyon, ca. 1867

timber down to the valley. Between 1850 to 1869 thousands of Mormon pioneers, California-bound gold seekers, Pony Express riders, Overland Stage coaches, and soldiers traveled the dirt road.

SCHOOLS

In October 1847, Mary Jane Dilworth, at the age of 17 years, opened Utah's first school for children. Held in an old tepee-shaped army tent located in the old fort, nine children were enrolled the first day. From the very beginning of the Salt Lake Stake, numerous ward schools were established.

On April 17, 1850, Orson Spencer was made chancellor of the University of Deseret, later the University of Utah, the first university west of the Mississippi. The school was first held in John Pack's home (SW corner of 1st North and West Temple) in the 17th Ward on Nov. 11, 1850. There were 40 male students in attendance. The second term began on Feb. 17, 1851, in the Council House. Both women and men attended.

"Early in 1866, free public schools, supported by public taxation, were established in Salt Lake City."¹⁷ See *Pioneer* magazine (Summer 2001).

HOSPITALS

"With increasing evidence that home care of the sick and injured was no longer adequate, the women of the Relief Society, with support of the First Presidency, opened Deseret Hospital in Salt Lake City on July 17, 1882. Though Roman Catholics and Episcopalians already sponsored hospitals in Utah, this was the first official endorsement of allopathic medicine by the Church. A desire to have a place where spiritual ministrations could accompany medical treatment was among the motivations for the institution, and staff members were blessed and set apart by Church leaders for their tasks. The hospital also specialized in obstetrics, both in providing care and in training midwives and others."¹⁸

Besides the male doctors, three women—Ellen B. Ferguson, Ellis R. Shipp, and Romania B. Pratt—were doctors at the hospitals. The hospital opened in 1882 and closed in 1894. The nursery and the midwifery continued into 1905, when the LDS Hospital opened.

The years 1877, 1900, and 1904 were years of major reorganization in Salt Lake Stake. It is the oldest existing stake in the Church and is celebrating its 160th anniversary in October of this year. ▀

Much of the information in this article is from Lynn M. Hilton, *The Story of Salt Lake Stake, The Church of Jesus Christ of Latter-day Saints: 150 Years of History 1847–1997*, 2nd ed. (Salt Lake City: Salt Lake Stake, 1997).

1 Doctrine and Covenants 136:10–11.

2 Manuscript History of Salt Lake Stake, vol. 1, 1847, Church History Library.

3 Joseph Smith, *History of the Church*, (Salt Lake City: Deseret Book, 1932), 7:616.

4 Ronald Walker, "Church History," in *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow, et al. (New York: Macmillan, 1992), 413.

5 Ibid., 416–17.

6 Milton R. Hunter, *Brigham Young the Colonizer* (Salt Lake City: Deseret News Press, 1940), 118–19.

7 Ibid., 119.

8 Eugene Campbell, *Establishing Zion* (Salt Lake City: Signature, 1988), 22.

9 Ibid., 26.

10 Ibid., 120.

11 Russell R. Rich, *Ensign to the Nations: A History of the Church from 1846 to 1972* (Provo, UT: Brigham Young University Publications, c1972), 303–4.

12 Ibid., 304–5.

13 Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830–1900* (Lincoln: University of Nebraska Press, 1966), 133–48.

14 Manuscript History of Salt Lake Stake, Aug. 23, 1853, Church History Library.

15 *Deseret News*, June 22, 1850.

16 Kate B. Carter, *Heart Throbs of the West* (Salt Lake City: DUP), 10:106.

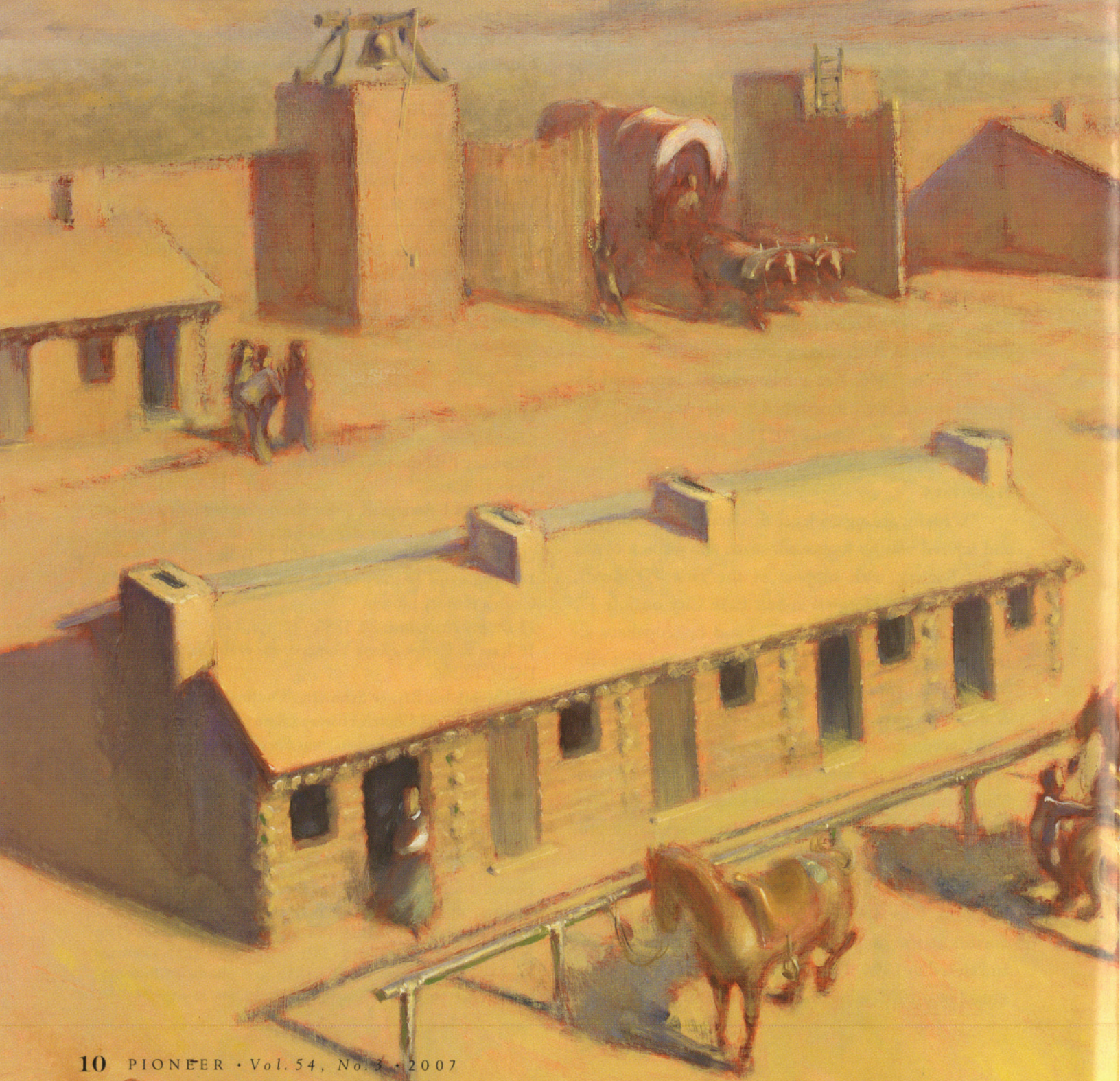
17 Gwendolyn Bryner Schmutz, "Outline of the History of Salt Lake Stake," Church History Library, 12.

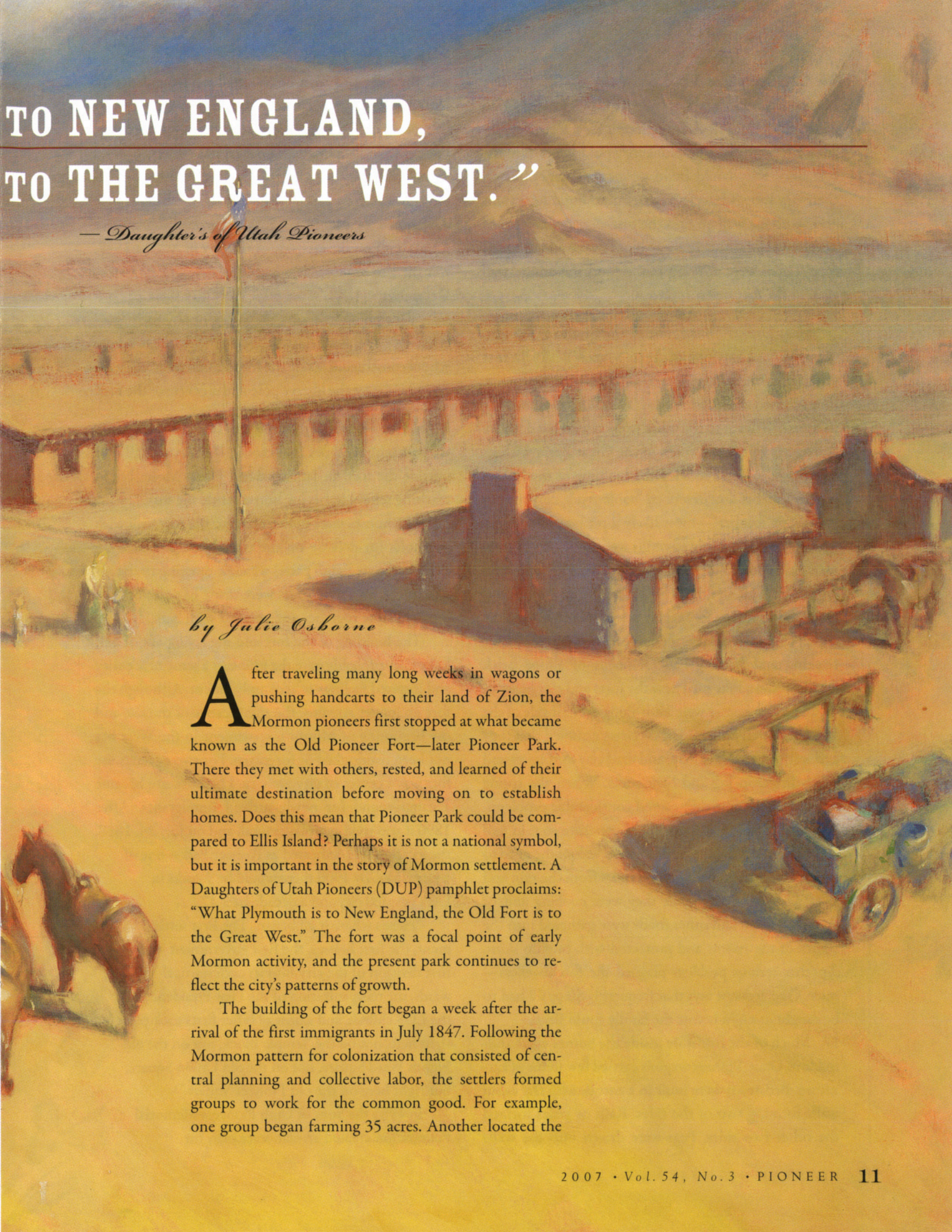
18 Scott Parker, in *Selections from Encyclopedia of Mormonism*.

Visuals in this issue: *Workers in a Field*, 1890 by James T. Harwood © courtesy Springville Museum of Art, all rights reserved (2–3); Council Bluffs photo by Kenneth Mays (4); old fort painting by Paul P. Forster (10–11).

Photos © from the Utah State Historical Society, used by permission, all rights reserved: Sunday School song book (5); Richard Ballantyne #11630 (5); Johnston's Bugle Corps (19); Price Co-operative #17648 (24); ZCMI front (25); Ebenezer Beesley (31); George W. Hill (33); and photos of historical homes courtesy Nelson Knight (31–34). *Cont. on page 24.*

*“*WHAT PLYMOUTH IS
THE OLD FORT IS





TO NEW ENGLAND, TO THE GREAT WEST.”

— *Daughters of Utah Pioneers*

by Julie Osborne

After traveling many long weeks in wagons or pushing handcarts to their land of Zion, the Mormon pioneers first stopped at what became known as the Old Pioneer Fort—later Pioneer Park. There they met with others, rested, and learned of their ultimate destination before moving on to establish homes. Does this mean that Pioneer Park could be compared to Ellis Island? Perhaps it is not a national symbol, but it is important in the story of Mormon settlement. A Daughters of Utah Pioneers (DUP) pamphlet proclaims: “What Plymouth is to New England, the Old Fort is to the Great West.” The fort was a focal point of early Mormon activity, and the present park continues to reflect the city’s patterns of growth.

The building of the fort began a week after the arrival of the first immigrants in July 1847. Following the Mormon pattern for colonization that consisted of central planning and collective labor, the settlers formed groups to work for the common good. For example, one group began farming 35 acres. Another located the

❖ site for a temple and laid out a city of 135 ten-acre blocks. Each block was divided into eight lots (1.25 acres each). One block was selected for a fort or stockade of log cabins. The pioneers would live inside the fort until they could build permanent structures on their city lots. A large group began to build log cabins and an adobe wall around the fort. . . . [By] the fall of 1848 two additional ten-acre blocks were added to the fort. There were 450 log cabins, and the adobe wall around the fort was complete.

Clara Decker Young, one of the first to move into the fort, was one of three women with the first group of pioneers. She felt relieved and satisfied when they reached their destination. The valley did not look so dreary to her as to the other women who felt desolate and lonely in the emptiness of the Great Basin with its lack of trees. Clara recalled the building of the houses within the fort and described “some crude contrivance for sawing lumber”—most likely a pit saw, commonly used to saw logs before sawmills were built. (It is a two-man operation using a large whipsaw with one man down in the pit and the other on top.) They made puncheon floors for the fort cabins of logs split in the middle and placed with the rounded sides down. Fireplaces for cooking and heating had chimneys of adobe brick (made in the adobe yard near the fort) and clay hearths.

The first homes were built along the east side of the fort for church leaders. The pioneers assumed that they had settled in a dry climate and used clay for plaster and piled dirt atop log and bark roofs. When the spring rains of 1848 came they caused considerable problems. The clay plaster could not stand exposure to rain and quickly melted. Historical accounts speak of the need to protect women and children indoors from the rain and mud with umbrellas while they were cooking and/or sleeping. Bread and other foods were gathered into the center of the rooms and protected with buffalo skins. Another serious problem plagued the fort dwellers—mice. One account says that frequently 50 or 60 had to be caught at night before the family could sleep.

Much of the furniture inside the homes was handmade in Utah. Pioneer wagons carried few items of furniture. Bedsteads were built in a corner with the cabin walls forming two of the sides. Rails or poles formed the other two sides. Pegs were driven into the walls

and the rails, and then heavy cord was wound tightly between the pegs to create a webbing on which to lay the mattress. Furniture often served several purposes. For example, a chest could be used as a table.

Community activities, including meetings of all kinds and even dances, were held in the fort’s log cabins. The home of Heber C. Kimball, consisting of five rooms built on the east side of the fort in August 1847, was the site of most civic and legislative meetings. On December 9, 1848, some 50 leaders met there to consider petitioning Congress for a state or territorial government. The first elections were held in an adobe school constructed inside the fort. Public meetings were often held near the liberty pole in the center of the fort.

Seventeen-year-old Mary Jane Dilworth held the first school classes in October 1847 in a small tent outside the fort. In January 1848 Julian Moses began teaching school in his log house inside the fort. . . .

The houses were built as part of the fort wall with portholes for defense on the outside walls. Usually, a cabin had a six-light (pane) window opening to the inside of the fort. The roofs were made of poles or split logs laid close together and covered with bark. . . .

The building of the fort and the laying out of Salt Lake City probably gave the pioneers a sense of security and inspired feelings of accomplishment. Although the fort no longer remains, the significance of the site and the beginning of Mormon settlement in the West has not been overlooked or forgotten. For two decades the fort was a center of city activity. Then the site became a campground for newly arrived immigrants. After 1890 it was used as a playground, and on July 24, 1898, the location was dedicated as Pioneer Park—one of 5 city parks. By 1900 there would be 9 parks in Utah’s capital city and a decade later 17. . . .

“Here’s where it all began. The first settlement, the first houses, the first government, the first division of the city into its ecclesiastical wards, the reorganization of the First Presidency of the LDS church, and a host of other firsts took place right here, not on the Temple Block, not on the old Eighth Ward Square, not on the old Union Square, but right here on the old Pioneer Square.”¹

In 1955 the Sons of Utah Pioneers Memorial Foundation created an elaborate plan for



Pioneer Park, including a reproduction of the old Salt Lake Theatre, a model of the first schoolhouse, a museum, a log wall, and replicas of the original log cabins. Nothing came of this plan, but the idea of a replica of the fort surfaced again in 1971 as one of several projects under consideration by state officials. . . . The Old Pioneer Fort Site was listed on the National Register of Historic Places in 1972. . . .

The place where people first came when arriving in

Utah to find a new home was the area now called Pioneer Park. Something about this site continues to draw to it people who are seeking to find their way. Perhaps the efforts to regain the use of the park as a wholesome and safe place to congregate will reach fruition in the near future. ▣

Excerpts taken from Julie Osborne, "From Pioneer Fort to Pioneer Park," *Beehive History* 22 (1996): 16.

1 Quote from Utah State Historical Society Executive Secretary A. R. Mortensen to the *Salt Lake Tribune*.

DIARY of Priddy Meeks . . .

DR. PRIDDY MEEKS: Pioneer Doctor, Community Leader. Born: August 29, 1795, South Carolina. Died: October 7, 1886, Orderville, Utah. Converted to the LDS church in 1840 in Brown County, Illinois, where he served as Bishop. Joined the Saints at Nauvoo, Illinois, from 1842 to 1847. Blessed by the Prophet Joseph Smith and Hyrum Smith that he would have children and sons to carry on his name. Donated his ox team and wagon to the vanguard Mormon pioneer company. Later outfitted, he arrived in Salt Lake Valley in October 1847. Served in first presidency of "Society of Health," which trained the Saints in better medical practice. The remainder of his life was spent in colonizing Southern Utah.

—Daughters of Utah Pioneers marker at Long Valley, Mt. Carmel

My family went several months without a satisfying meal of victuals. I went sometimes a mile up Jordan to a patch of wild roses to get the berries to eat which I would eat . . . stems and all. I shot hawks and crows and they ate well. I would go and search the mire holes and find cattle dead and fleece off what meat I could and eat it. We used wolf meat, which I thought was good. I made some wooden spades to dig seagoes with but we could not supply our wants.

We had to exert ourselves to get something to eat. I would take a grubbing-hoe and a sack and start by sunrise in the morning and go, I thought six miles before coming to where the thistle roots grew, and in time to get home I would have a bushel and sometimes more thistle roots, and we would eat them raw. I would dig until I grew weak and faint and sit down and eat a root, and then begin again. I continued this until the roots began to fail; I then turned my attention to making horn combs out of horns. I got two five gallon kegs and a sack and threw it across the saddle and away I went peddling combs for buttermilk and clabber among those who were out with their stock for the milk. I continued this until I heard Capt. James Brown bought out a mountaineer of a large herd of cattle some sixty miles [forty miles] north of the city. I went there and bought a horse load of cheese which we ate without bread or meat.

Now everything did look gloomy, our provisions giving out and the crickets eating up what little we had growing, and we a thousand miles away from supplies. When Sunday came we had meeting. Apostle Rich [he was not then an apostle] stood in an open wagon and preached out-of-doors. It was a beautiful day and a very solemn one too. While preaching he says, Brethren, we do not want you to part with your wagons and teams for we might need them, (intimating that he did not know but we might have to leave). That increased my solemnity. At that instant I heard the voice of fowls flying overhead that I was not acquainted with. I looked up and saw a flock of seven gulls. In a few minits there was another larger flock passed over. They came faster and more of them until the heavens were darkened with them and lit down in the valley till the earth was black with them and they would eat crickets and throw them up again and fill themselves again and right away throw them up again. A little before sundown they left for Salt Lake, for they roosted on a sandbar; a little after sunrise in the morning they came back again and continued that course until they had devoured the crickets. . . . I guess this circumstance changed our feelings considerable for the better.¹ ▣

1 Qtd. in Russell R. Rich, *Ensign to the Nations* (Provo, UT: Brigham Young University Publications, c1972), 172-74.

Early Presidents of the Salt Lake Stake

by Linda Hunter Adams

1847–1848

FIRST STAKE PRESIDENT

Uncle John

Affectionately known as Father John or Uncle John, **John Smith** was selected by Brigham Young at a special conference on Aug. 26, 1847, to be the first stake president of the Salt Lake Stake. John, the beloved uncle of Joseph Smith, served in that calling from Oct. 3, 1847, to Oct. 8, 1848.

Son of Asael and Mary Duty Smith, John Smith was born on July 24, 1781, in Derryfield (now Manchester), New Hampshire. At 24, in 1815, he married Clarissa Lyman. They had three children—George A., Caroline, and John Lyman.

Converted by his brother Joseph Smith Sr., John was baptized on Jan. 9, 1832, and was ordained an elder. Though he was ill at the time, he was

“As the summer crept on . . . the fight with the crickets commenced. Oh, how we . . . prayed and fought the myriads of black, loathsome insects that flowed down like a flood of filthy water from the mountains above. And we should surely have been . . . swept into oblivion, save for the merciful Father’s sending of the blessed sea gulls to our deliverance.

— John R. Young, of the Stake Presidency”

*"For I have consecrated the land . . .
for a stake to Zion." — D&C 82:13*

❖ *by Kent D. Lott*

After The Church of Jesus Christ of Latter-day Saints was organized in April 1830, it was nearly four years before any stakes of the Church were organized. In November of 1831 the Saints were given instructions regarding their obligation to teach their children, with the injunction that "this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized" (D&C 68:26).

The revelations became specific, in April 1832, as to where the location of the first stake would be. "For I have consecrated the land of Kirtland [Ohio] in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion" (D&C 82:13).

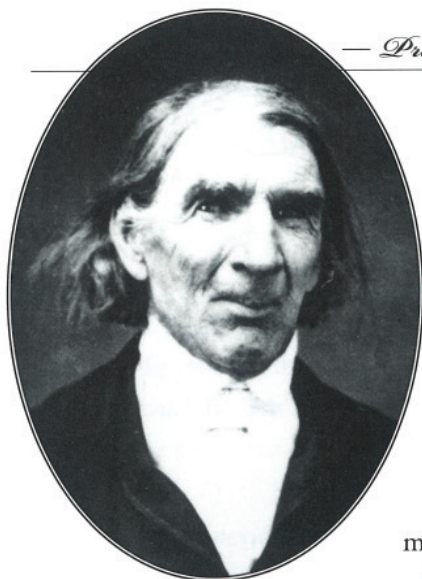
The minutes of the organization of the first high council and the first stake of Zion in Kirtland, Ohio, on Feb. 17, 1834, are recorded in Doctrine and Covenants section 102.

Eleven other stakes were organized by 1840 in western Illinois (see table) until there were a total of 12 stakes in the Church.

These new stakes were short lived. Work on the temple was accelerating as well as other building projects in Nauvoo. In a directive from the First Presidency on May 24, 1841, "all stakes, excepting those in this county, and in Lee County, Iowa, are discontinued. . . . All saints are instructed to settle in this county as soon as circumstances will permit." The same directive gave the reasons as "the temple must be raised, the university built, and other edifices erected which are necessary for the great work of the last days."

The persecution resulting in the Saints being driven from Nauvoo and the exodus to the West put a temporary stop to the creation of stakes. The next stake to be created would be in the Salt Lake Stake in the Salt Lake Valley. ■

NO.	STAKE	ORGANIZED	PRESIDENT	DISORGANIZED
1	Kirtland (Ohio)	17 Feb 1834	Joseph Smith Jr.	1841
2	Clay-Caldwell (Mo.)	3 Jul 1834	David Whitmer	1839
3	Adam-Ondi-Ahman (Mo.)	28 Jun 1838	John Smith	1838
4	Nauvoo (Ill.)	5 Oct 1839	William Marks	1846
5	Zarahemla (Iowa)	5 Oct 1839	John Smith	1842
6	Crooked Creek (Ramus, Ill., later called Macedonia)	4 Jul 1840	Joel Hills Johnson	1841
7	Lima (Ill.)	22 Oct 1840	Issac Morley	1845
8	Quincy (Ill.)	25 Oct 1840	Daniel Stanton	1841
9	Mount Hope (Ill.)	27 Oct 1840	Abel Lamb	1841
10	Freedom (Ill.)	27 Oct 1840	Henry W. Miller	1841
11	Geneva (Ill.)	1 Nov 1840	William Bosley	1841
12	Springfield (Ill.)	4 Nov 1840	Edwin P. Merriam	1841



baptized in freezing water through a hole that had been cut in the ice.

In 1833, he joined the Saints in Kirtland, Ohio, where he was ordained a high priest and was chosen as a member of the Kirtland High Council. Before

becoming president of the Salt Lake Stake, he was a stake president four times—in Adam-ondi-Ahman (Missouri), Zarahemla (across the river from Nauvoo), Macedonia (Illinois), and Nauvoo.

Fleeing Nauvoo, Uncle John arrived in the Salt Lake Valley with the second company of pioneers on Sept. 23. On Sunday, Oct. 3, 1847, the Salt Lake Stake was officially organized with Charles C. Rich as first counselor and John R. Young as second.

During his tenure the first companies of pioneers entered the Valley and he was in charge of overseeing their welfare. The most taxing event he dealt with as stake president was the invasion of crickets in the summer of 1848. The hoped-for bounteous crop, the food supply for the settled and the incoming converts, was being threatened. A man of optimism and faith, John Smith encouraged the Saints to trust in the Lord in spite of what looked like devastation, saying, “The Lord led us here and He has not led us here to starve.”¹ Prayers were answered, and the miracle of the gulls allowed for a good harvest. A feast of thanksgiving was held on Aug. 10, 1848, for the 1,800 Saints in the Valley and invited Indian guests.

Brigham Young returned from Winter Quarters on Sept. 20, 1848. After serving as stake president a year, John Smith was called to be Patriarch to the Church (the position previously held by his brother Joseph Smith Sr. before his death) at a general conference on Oct. 8, 1848. During his time as Patriarch, he administered 5,560 patriarchal blessings.

John Smith died in Salt Lake City on May 23, 1854, at the age of 63. “He closed the arduous duties of a well occupied probation and passed to a position of rest,

where his works will nobly follow and honor him and where he will continue his able counsels for the prosperity and welfare of Zion.”²

Father John Smith left a legacy of devoted descendants. He was the father of Apostle George A. Smith, grandfather of Apostle John Henry Smith, great grandfather of President George Albert Smith, and also great grandfather of Nicholas G. Smith (former bishop of the 17th Ward in the Salt Lake Stake, Assistant to the Council of the Twelve, and Acting Patriarch to the Church).



Much of the information on the stake presidents is from Lynn M. Hilton, *The Story of Salt Lake Stake, The Church of Jesus Christ of Latter-day Saints: 150 Years of History 1847–1997*, 2nd ed. (Salt Lake City: Salt Lake Stake, 1997).

1 Manuscript History of Salt Lake Stake, vol. 1, May 18, 1848, Church History Library.

2 *Deseret News*, Salt Lake City, May 23, 1854.

Below: Oldest extant log cabin, built in 1847 by Osmyn M. Deuel. Now located north of the Family History Library in Salt Lake City.



I have now resided almost a year in this lonesome retreat, where civilized man has not made his home for the past thousand years, and where the ripening harvest has not been enjoyed for ages, until this present season. During this period, the sound of war, the rise and fall of empires, the revolutions of states and kingdoms—the news of any kind has scarcely reached my ears. . . . All is quiet—stillness. No elections, no police reports, no murders, no wars in our little world. How quiet, how still, how peaceful, how happy, how lonesome, how free from excitement we live. The legislation of our high council, the decision of some judge or court of the church, a meeting, a dance, a visit, an exploring tour . . . is all that break up the monotony of our busy and peaceful life. Our old firelocks have not been rubbed up, or our swords unsheathed because of any alarm. No policemen or watchmen of any kind have been on duty to guard us from external or internal danger. The drum has beat, to be sure, but it was mingled with merry making, or its martial sound was rather to remind us that war had once been known among the nations, than to arouse us to tread the martial and measured step of those who muster for the war, or march to the battlefield. Oh, what a life we live! It is the dream of the poet actually fulfilled in real life.

—Salt Lake City, Sept. 5, 1848, extracts from a letter written by Parley P. Pratt to his brother Orson in England, *Early Utah Records* (Bancroft Library), 33–35.



1848–1849

2ND STAKE PRESIDENT

Charles C. Rich

Charles Coulson Rich was the second president of the Salt Lake Stake, having served for a year as first counselor to John Smith. He was stake president from Oct. 8, 1848, to Feb. 23, 1849—only four months. His counselors were John R. Young and Erastus Snow.

Charles C. Rich was born on Aug. 21, 1809, in Campbell County, Kentucky, the son of Joseph and Nancy O'Neal Rich. He married Sarah D. Pea on Feb. 11, 1837.

He was baptized into the Church at age 22, on April 1, 1832, in Illinois but soon joined with the Saints in Kirtland, Ohio. He was persecuted with the Saints in Missouri, participating in the Battle of Crooked River, and fled to Nauvoo. Again he had to flee with the Saints from Nauvoo. He presided over Mount Pisgah, a stopping place for the Saints crossing the plains, for the winter of 1846–1847. He was captain of the sixth company to enter Salt Lake Valley, arriving on Oct. 2, 1847. The next day he was ordained



to be first counselor in the stake presidency, when the Salt Lake

Stake was organized on Oct. 3.

After only four months as stake president, Charles C.

Rich, along with his counselor Erastus Snow, was ordained one of the Council of the Twelve on

Feb. 22, 1849. As an Apostle, he

served a mission in California. In September 1851 he purchased Rancho San Bernardino, about 100,000 acres, for the Church. He returned to Salt Lake City in April 1857 when Johnston's army threatened the Saints. He served a mission to England from 1860–1862 and was in the presidency of the European Mission.

Upon his return to Utah, he settled in Bear River Valley and directed the settlement of that area. Rich County was named in his honor. A member of the territorial legislature, Charles C. Rich served the Saints as a much-beloved military, political, and spiritual leader.

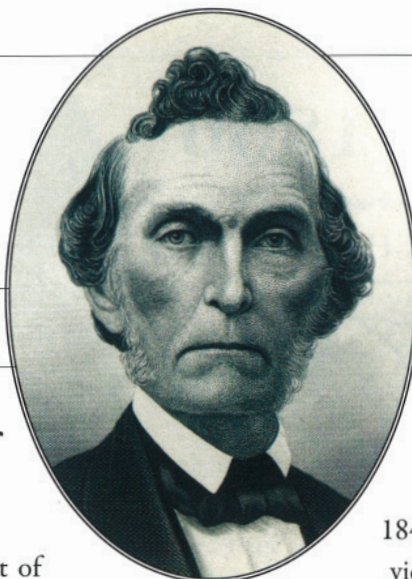
In October 1880, he was stricken with paralysis and died three years later on Nov. 17, 1883, at the age of 74. His six wives had borne him a posterity of 50 children, 9 of whom died as infants. He left a posterity of faithful Saints.

— *Bear River Valley, Rich County*

1849–1853
and
1856–1868

3RD STAKE PRESIDENT

Daniel Spencer



was ordained president of the Salt Lake Stake and served in that capacity until his death in 1868, except for a two-and-a-half year mission to England, where he served as first counselor to Franklin D. Richards. On Feb. 14, 1849, Salt Lake Stake was divided into 19 wards. During

Daniel Spencer was the third president of Salt Lake Stake, serving from Feb. 13, 1849, to April 1853, and Oct. 4, 1856, to Dec. 8, 1868. His counselors were David Fullmer and Willard Snow during his first term, and David Fullmer and Thomas Rhodes, then George B. Wallace, and then John W. Young, during the second.

Son of Daniel and Chloe Wilson Spencer, Daniel Spencer was born July 20, 1794, at West Stockbridge, Massachusetts. Daniel became a well-respected businessman, establishing a mercantile house in Savannah, Georgia, and other Southern enterprises, and returning to set up a mercantile house in West Stockbridge. He paid for the education of his brother Orson, who by nature was well suited to educational pursuits and who became the first chancellor of the University of Deseret, the forerunner of the University of Utah. Daniel married Sophronia Pomeroy.

When a Mormon missionary came to West Stockbridge, Daniel Spencer allowed him to stay in the Spencer home. After diligent study, Daniel joined the Church and brought many of his respected friends in with him; a branch was established over which he presided. In 1841, he joined the Saints in Nauvoo and was called on a mission to Canada and then a mission to the Indians. He was voted mayor in Nauvoo and made a bishop over a ward in Winter Quarters. He was captain over two companies immigrating to Great Salt Lake Valley, following the pioneer vanguard, and was the first to arrive after the initial wagon train, arriving Oct. 2, 1847.

From 1847 to 1849, David Spencer served on the Salt Lake State High Council. On Feb. 13, 1849, he

Spencer's first term as stake president, 27 wards were established and 46 bishops were called. During his second term, 6 wards were created and 27 bishops called. This totaled 33 wards and 73 bishops called during his tenure.

Under Daniel Spencer, the Salt Lake Stake presidency directed much of the early building in Great Salt Lake City after the Saints expanded from the Old Fort in 1849. And they planned and built many streets, including Parley's Road. He also served in the territorial legislature.

The biggest challenge to the Church during Daniel Spencer's tenure as stake president was the Utah War in 1857. The city had to be evacuated, and this took detailed planning and execution, but the "Move South" was handled in good order.

Daniel Spencer died Dec. 8, 1868, at age 74. He participated in polygamy and had eight wives and a large devoted posterity.

The Bugle Corps of Johnston's Army, Camp Floyd.



❖

1853–1856

4TH STAKE PRESIDENT

David Fullmer

David Fullmer served as the fourth Salt Lake Stake president, from April 1853 to Oct. 4, 1856, while Daniel Spencer served a mission to England. He had been President Spencer's first counselor. President Fullmer's counselors were Thomas Rhodes and Phineas H. Lund.

David was born July 7, 1803, to Peter and Susannah Zerfoss Fullmer at Chillisquaque, Pennsylvania. David Fullmer was baptized on Sept. 16, 1836. That winter he joined the Saints in Kirtland, Ohio. In September 1837, he moved to Missouri. He was driven from Missouri after the issuance of the Extermination Order. He went to Nauvoo, continuing to Ohio to assist his father in moving to Nauvoo. David was appointed to the Nauvoo High Council. He worked on Joseph Smith's U.S. presidential campaign. He was a member of the Council of Fifty.



He was captain of the first company to set out for the Great Salt Lake Valley. He helped set up Garden Grove, Iowa, a stopping place for the pioneers as they traveled west, and was a counselor there and then the presiding authority. He arrived in the Valley in the Willard Richards's company.

He spent five months in the dead of winter with an exploring party headed by Parley P. Pratt, as they traveled south of the Salt Lake Valley.

David Fullmer was heavily involved in civic affairs: a member of the territorial legislature, treasurer of Salt Lake City, treasurer pro tem of Salt Lake County, and treasurer of the University of Utah.

As stake president he organized two new wards, bringing the number to 29. He appointed 20 bishops. One major project during his tenure was the city wall, constructed around the city as protection against the Indians.

When Daniel Spencer returned from his mission to England, he was reinstated as the president of Salt Lake State. David Fullmer again became first counselor until April 1866, when he asked to be released because of ill health. He was later ordained a patriarch.

David Fullmer died Oct. 21, 1879, in Salt Lake City. He had married Rhoda Ann Marvin in September 1831. In Nauvoo, he had married Sarah Banks. Rhoda Ann had 11 children; Sarah had 9 children—a total of 20.



Left: Early view of the city wall

1869–1874

5TH STAKE PRESIDENT

John W. Young



John Willard Young served as acting president of Salt Lake State from Dec. 8, 1868 (the death of President Daniel Spencer) to the next general conference on April 8, 1869, when he was sustained as the sixth Salt Lake Stake president. His counselors were George B. Wallace and John T. Caine.

John W. Young, the third son of Brigham and Mary Ann Angel Young, was born in Nauvoo, Illinois, on Oct. 1, 1844. At 19, he was ordained an Apostle by his father Brigham Young but was not made a member of the Quorum of the Twelve. He served a mission to Europe from 1866–1867.

John W. Young was “brilliant and dashing and one of the most colorful figures of Utah’s early history.” He “was possessed of a personal magnetism and fire of spirit that made him immensely

popular in Utah and wherever else his numerous activities carried him.”¹

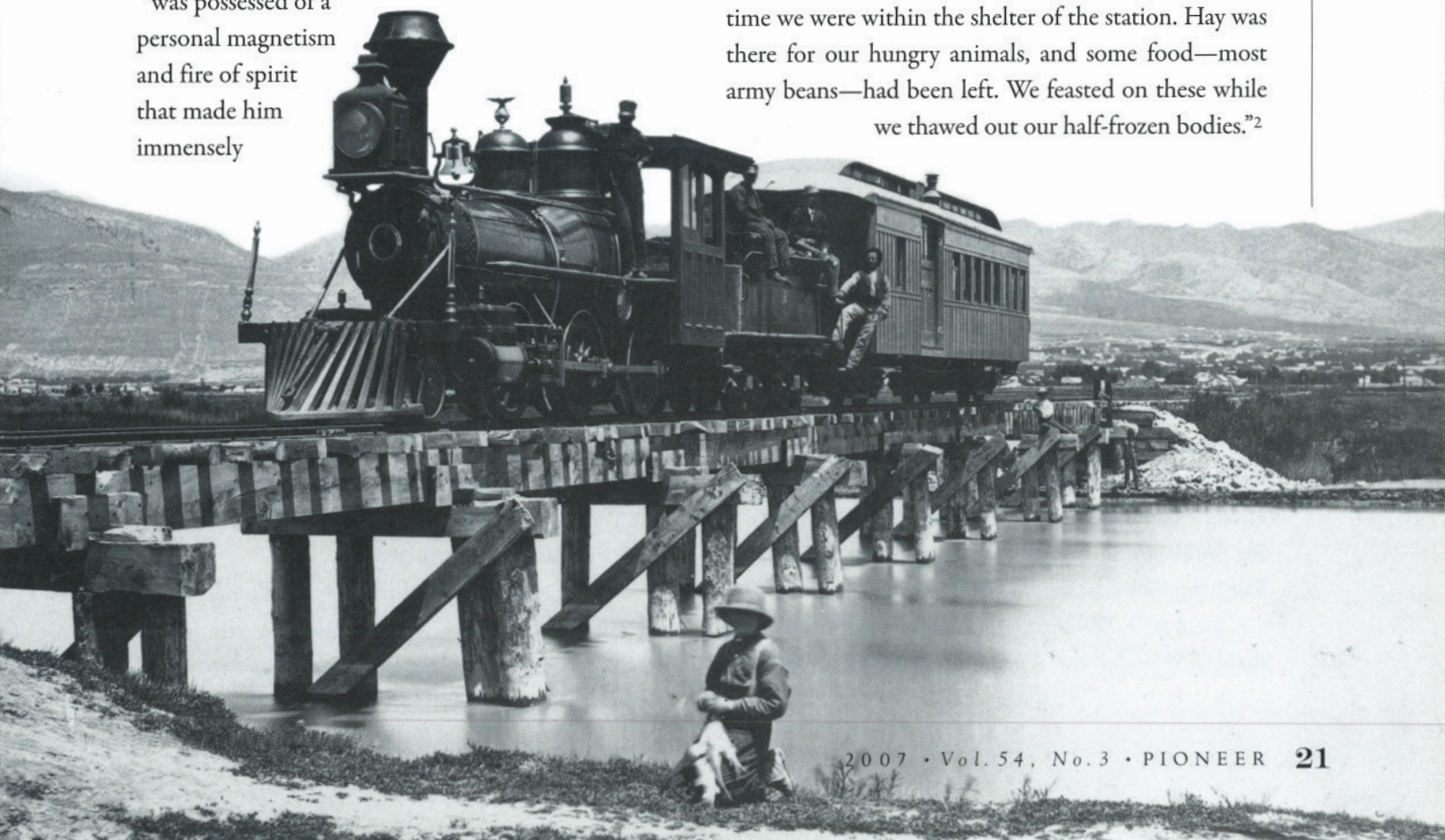
Abraham Lincoln asked the Mormons to guard the Overland Trail against Indian attacks.

As part of Captain Robert T. Burton’s company, John “battled for over a week to get through the snows out

to old Fort Bridger. [None of the men were] adequately clothed. There were few overcoats, and such a thing as overshoes were unknown. How we stood the bitter cold on those bleak highlands I often have wondered.

“The day we crossed the great divide through the South Pass and went down on the Sweetwater I thought we all should surely freeze to death. Across the river—which we dared not try to ford—we saw a stage station. The inmates had been killed or run off by the Indians. How to reach that shelter was a problem. . . .

“[We] discovered an ice bridge. . . . After a short time we were within the shelter of the station. Hay was there for our hungry animals, and some food—most army beans—had been left. We feasted on these while we thawed out our half-frozen bodies.”²



John W. Young married Clara Jones on Mar. 21, 1866; Elizabeth Canfield on Nov. 2, 1867; and Christina Dumke, Mar. 1, 1869.

During John W. Young's tenure as Salt Lake Stake president, no new wards were created. But he did call nine bishops. Persecution of the Saints for polygamy began during this time.

On April 8, 1873, President Brigham Young called John W. Young as a counselor in the First Presidency. He was released as Salt Lake Stake president on May 9, 1874. After the death of Brigham Young in 1877, John W. Young was made a Counselor to the Twelve Apostles until his release in 1891.

He spent much of his life encouraging the growth of the railroad, beginning in 1867 when he was a subcontractor for the building of the Union Pacific Railroad through Echo Canyon. He was an organizer of the Utah Central Railroad, Utah Northern Railroad, and the Salt Lake City Railroad (the city's

first street car line). He spent the last years of his life raising money for railroading and shipbuilding.

John W. Young died in New York on Feb. 11, 1924, at the age of 79. His obituary read: "He was a man of great personal charm, a lover of nature and a fine descriptive raconteur. He had an ear for much and could sing through the arias of an opera he had once heard. He was a good judge of a picture. He delighted in the fair fame of the Latter-day Saints and the work of the pioneers, of whose achievements he made men and women of the world take notice and for whose triumph he constantly prayed. He was an undoubting Christian believer, lover and student of the scriptures with a testimony that Joseph Smith and his own father were prophets of God."³

1 *Salt Lake Tribune*, Feb. 12, 1924.

2 John W. Young, qtd. in Howard R. Driggs, "The Passing of Another Pioneer," *Juvenile Instructor* 59 (1924): 184.

3 *Salt Lake Tribune*, Feb. 12, 1924.

1874–1876

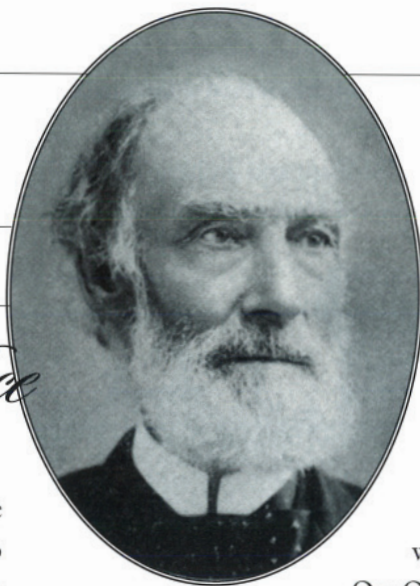
6TH STAKE PRESIDENT

George B. Wallace

George Benjamin Wallace served as the sixth president of the Salt Lake Stake for two years, May 9, 1874, to April 9, 1876. William H. Folsom was his first counselor and John T. Caine was second counselor.

The son of John and Mary True Wallace, he was born Feb. 19, 1817, at Epsom, New Hampshire. He was baptized in December 1842 in Massachusetts. In 1844 he campaigned for Joseph Smith's U.S. presidential campaign. In Nauvoo he was an undertaker and in Salt Lake Valley he was the first sexton.

George B. Wallace was a captain of 50 in crossing the plains under the Abraham O. Smoot Company.



The wagon train arrived in the Valley at the end of September 1847. It was in his home in the Old Fort where many of the early church councils meetings and First Presidency meetings were held.

On Oct. 19, 1849, he was called on a mission to England. He was a counselor to Franklin D. Richards in the missionary presidency. He returned to Salt Lake City in 1852.

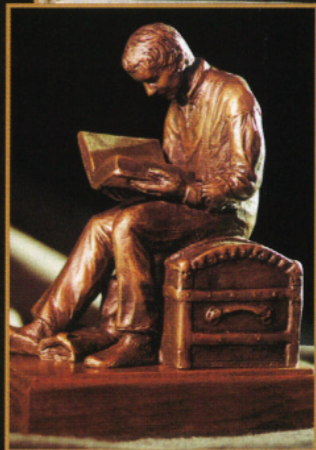
He was a counselor in the stake presidency from 1860 to 1874 under Daniel Spencer and John W. Young. As stake president, Wallace called six bishops. There were no new wards created.

The major happening during his tenure was the establishment of the United Order in the stake. Organized on a ward basis, most of the specialized



Above left:

"ON A FIRM FOUNDATION"
 GEORGE WASHINGTON EQUESTRIAN
 MONUMENT LOCATED AT FREEDOM'S
 FOUNDATION, VALLEY FORGE,
 PENNSYLVANIA. SCULPTED BY STAN
 WATTS AND KIM COMPANY.
 LIMITED EDITION BRONZE:
 1/6TH LIFE SIZE: \$1600; 1/4 LIFE
 SIZE: \$3400; 1/2 LIFE SIZE: \$19,000.
 VARIOUS SIZES OF PRINTS ALSO
 AVAILABLE.



Above:

**"LAY UP YOUR TREASURES
 IN HEAVEN"**
 1/8 LIFE SIZE: (6" HIGH).



Above:

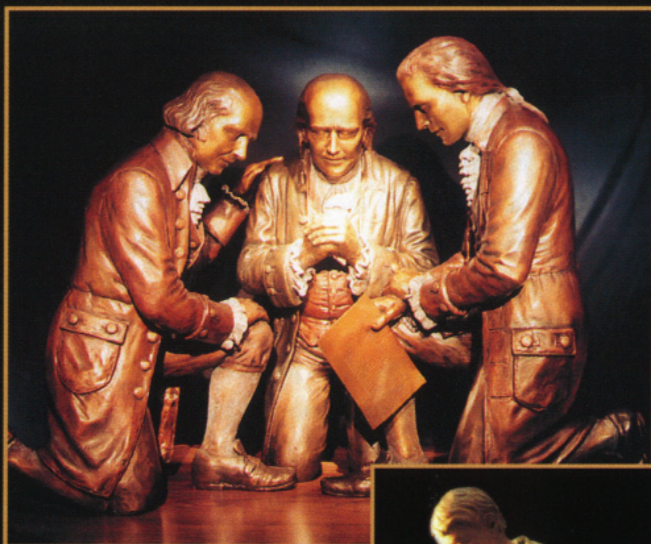
"LEANING INTO THE LIGHT"
 JOSEPH SMITH JR. READING
 JAMES 1:5
 LIMITED EDITION BRONZE
 1/3 LIFE SIZE.



Above:

"BODELL MORTENSEN"
 COMMEMORATING THE HANDCART PIONEERS
 LIMITED EDITION BRONZE 1/4 LIFE SIZE \$1600.

ATLAS
 BRONZE
 CASTING



Above right:

"APPEAL TO DIVINE PROVIDENCE"
 JOHN ADAMS, BEN FRANKLIN, AND
 THOMAS JEFFERSON
 1/2 LIFE SIZE, LIMITED EDITION
 BRONZE OF 50, 20 AVAILABLE;
 1/4 LIFE SIZE, LIMITED EDITION
 BRONZE.

Right inset:

"JOSEPH'S FIRST PRAYER"
 1/8 LIFE SIZE; 1/4 LIFE SIZE;
 1/2 LIFE SIZE (35" HIGH)
 LIMITED EDITION BRONZE OF 35
 30 AVAILABLE.



Above:

"THE HANDCART COMPANY"
 LIMITED EDITION BRONZE
 1/4 LIFE SIZE.



Above:

"CARRY-ON" 1/4 LIFE SIZE
 LIMITED EDITION BRONZE OF 25
 15 AVAILABLE.

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United Order enterprises lasted until the 1880s at which time many of them became private businesses.

"The Eighth Ward operated a hat factory; the Eleventh Ward, a tailor's shop; the Nineteenth Ward, a soap manufactory; and the Twentieth Ward, a boot and shoe shop, all of which were referred to as United Order enterprises."¹

After his release as stake president, he served as president of the high priests quorum for 23 years, from 1877 until his death on Jan. 30, 1900, in Granger, Utah. George B. Wallace had married 5 wives and fathered 42 children, 12 of whom died as children. He left a large and devoted posterity.

¹ Leonard J. Arrington, *Great Basin kingdom: An Economic History of the Latter-day Saints, 1830-1900* (Cambridge: Harvard University Press, 1958), 327-33.

Co-op stores were built all around the state, including the Price co-op pictured below.



Visuals cont. from page 9: Photos © from L. Tom Perry Special Collections, Brigham Young University: Council House # MSS P 174 # 2 (6); Bear Lake, Idaho # MSS1608 (18); Heber C. Kimball's Block # MSS P 174 # 7 (20); Utah Railway #MSS 2943; and Brigham Street # MSS1608 (30).

The Miracle of the Gulls by Minerva Teichert, © Courtesy of Brigham Young University Museum of Art. All Rights Reserved (14).

Photos © courtesy Church Archives: wagon train in Echo Canyon (8); oldest House # PH 6328 8 (16-17); Cannon and his counselors # PH 2753 (24-25); portraits of stake presidents (16-25); and Bishop Sheets (26). Young Spencer Kimball © by Intellectual Reserve, Inc.

1876-1904

7TH STAKE PRESIDENT

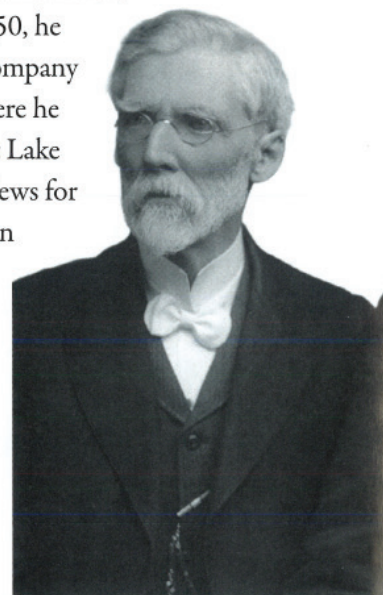
Angus M. Cannon

Seventh and longest-serving stake president of the Salt Lake Stake was **Angus Munn Cannon**. At age 42, he was "ordained by President Brigham Young to preside over the Salt Lake Stake of Zion"¹ on April 12, 1876. He served for 28 years until Mar. 25, 1904. At that time the stake contained all the wards in Salt Lake City, plus 27 other wards in five counties—Salt Lake, Tooele, Davis, Summit and Morgan. His counselors were David O. Calter and Joseph E. Taylor, and later Charles W. Penrose. He was ordained a year before the death of Brigham Young.

Angus Munn Cannon was born in Liverpool to George and Ann Quayle Cannon on May 17, 1834. His parents joined the Church in Liverpool on Feb. 11, 1840. They were baptized by John Taylor, who had married George Cannon's sister Leonora. The Cannon family (the parents and six children including Angus and his brother George Q.) left England to join the Saints in Nauvoo. However, Angus's mother died on the ship and was buried at sea, and his father died in Nauvoo. At 10, Angus was an orphan.

At 15, he walked across the plains in 1849 with a pioneer company. From 1850, he went with the George A. Smith company and helped establish Parowan, where he lived until 1852. Returning to Salt Lake City, he worked for the Deseret News for two years before going on a mission in 1854 with his uncle John Taylor to the eastern states. He went to New York,

Angus M. Cannon (center) with his counselors, Joseph E. Taylor (left) and Charles W. Penrose (right).



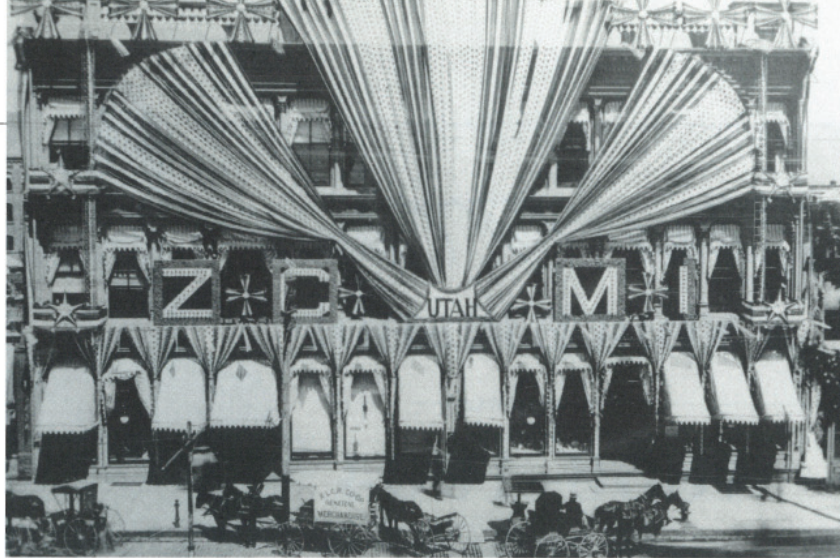
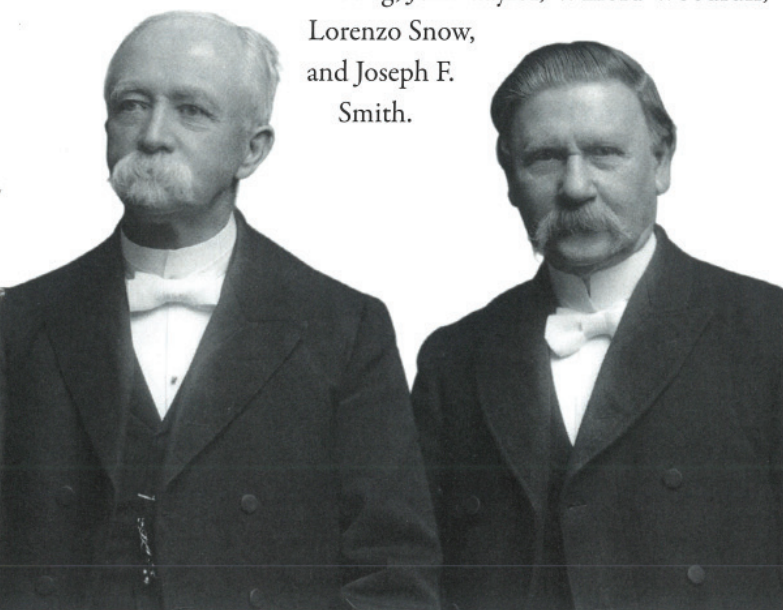
Connecticut, New Jersey, and Pennsylvania. In 1856 he was put in the mission presidency. He came back to Salt Lake in June 1858, only to find a deserted city. The Saints had gone south because of the arrival of Johnston's army.

In the fall of 1861 he helped found the Cotton Mission. After helping to settle St. George, he was chosen as mayor. In 1867, because of bad health, he again returned to Salt Lake. He managed the Deseret News office from 1867 to 1874 and was later a director and vice president.

In 1874, he was again sent to the eastern states on a mission; he traveled about 34,000 miles during the next two and a half years.

On May 9, 1873, he was called to the Salt Lake Stake High Council and in 1876 was ordained as stake president. By the end of his tenure, Salt Lake Stake was divided into six stakes: Granite, Jordan [1900]; Ensign, Liberty, Pioneer [1904]; and the remaining Salt Lake Stake. "Angus M. Cannon continued as president of the Salt Lake Stake for more than 28 years. . . . As president he presided over more than any other man who ever held that position; at one time presiding over more than 50 wards, with a Latter-day Saint population of more than 50,000."² During his term he called 77 bishops. He served under five Church presidents: Brigham

Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith.



Above: ZCMI decorated when Utah received statehood.

"When I think how I was left a poor orphan boy; and of how God has cared for me, and raised up friends to me, all through my life; and of how he has set me to preside over this great stake, comprising as it does more souls than were members of the church at the time of the martyrdom of the Prophet Joseph, my heart is full of gratitude to him for his matchless mercy and kindness until me. My hope is that I may be worthy of his love, and that I may be true to the end. And that my children and my children's children may never forget God and the glorious gospel that he has restored to the earth."³

The major events during Angus M. Cannon's presidency were the end of polygamy, the passage of the Manifesto in 1890, and the statehood of Utah on Jan. 4, 1896.

Angus Munn Cannon died in June 1915. On July 18, 1858, he had married sisters, Sara Maria and Ann Amanda Mousley. Later he married Clarissa Cordelia Moses, Martha Hughes, and Maria Bennion. These five wives bore his 26 children.

At his funeral it was said that "Angus M. Cannon's labors were numerous and varied. He was in every way a public spirited citizen, taking an active interest in everything that was for the good of the people and the development of the state."⁴ ▣

1 Manuscript History of Salt Lake Stake, vol. 2, April 12, 1879, Church History Library.

2 Ibid., May 18, 1934, 4.

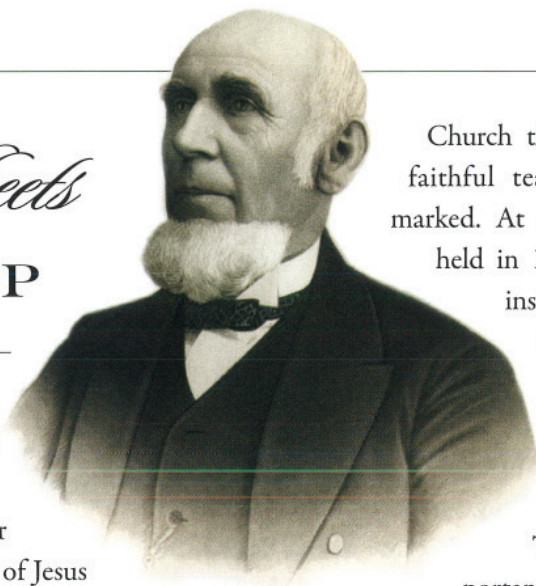
3 Ibid., June 7, 1915, 5.

4 Ibid., June 7, 1915, 3.

Elijah F. Sheets

A NOBLE BISHOP

1856–1904



Elijah F. Sheets served as a bishop longer than any other bishop in The Church of Jesus Christ of Latter-day Saints. Known for his “noble characteristics and unflinching integrity,”¹ Elijah was bishop of the Eighth Ward, Salt Lake Stake, for 48 years, from 1856 to 1904.

Elijah was born on Mar. 22, 1821, to Frederick Sheets and Hannah Page in Charlestown, Pennsylvania. Orphaned by age six, he lived for two years with his Page grandparents before going to live in the Edward Hunter household. (Interestingly, Edward Hunter later became the first Bishop over the Church, while Elijah F. Sheets became a major bishop in the Church.)

Elijah Sheets was baptized at age 19 on July 5, 1840, by Erastus Snow. In 1841 he joined the Saints in Nauvoo. As a young man, Elijah trained to be a blacksmith. He was a blacksmith in Nauvoo and also worked on the temple. As captain of 10 under the Peregrine Sessions group he entered the Great Salt Lake Valley on Sept. 22, 1847.

On May 11, 1856, Elijah F. Sheets was set apart as bishop of Salt Lake Stake’s Eighth Ward. Although he was bishop of that ward for 28 years, he did not live for the whole time within the ward’s boundaries. He lived in Provo for a time and even served a foreign mission.

“Bishop Sheets used his teachers, the nineteenth-century parallel of modern-day home teachers, to enable him to maintain contact with ward members. Sheets met with his teachers personally to hear their reports, to make recommendations to them, and to provide personal direction for solving the problems of the ward. He was convinced that the service which the teachers provided was fundamental to the well-being of the ward. ‘There was no more important position in the

Church than that of a good faithful teacher,’ he once remarked. At a teachers’ meeting held in 1880, Bishop Sheets instructed his teachers to visit every member of the ward ‘at least once a month and as much oftener as possible.’

To emphasize the importance of their service, he

told the Eighth ward teachers that they were ‘as much on a mission as if they were sent to the nations of the earth and God required as much diligence from them.’”²

Bishop Sheets was also a traveling bishop, the head livestock agent for the Church, and a Church assistant trustee-in-trust. From 1868–1871, he served as an Alderman on the Provo City Commission. “Sheets was more than an ordinary bishop. He stood somewhere between the local ward bishops and the General Authorities over the entire Church. In 1871 Sheets became a traveling bishop, the last one called in the Church. . . . During the presidencies of Brigham Young and John Taylor, a relatively small number of men served as assistant trustees-in-trust. Elijah Sheets was one of an even smaller number of non-General Authorities to hold that position.”³

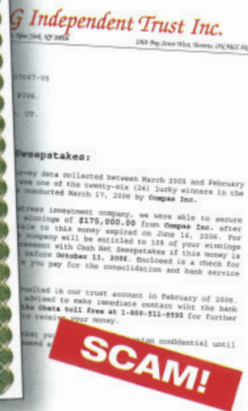
Elijah F. Sheets married Margaret Hutchinson on Jan. 17, 1846, who died on the trek west, as did her only child. On April 6, 1847, he married Susannah Musser, who gave birth to 7 children. Elizabeth Leaver became his third wife on Feb. 8, 1857, and she was the mother of 10 children. His fourth wife, Emma Spencer, married him on Dec. 7, 1861, and they had 10 children. He fathered a total of 28 children. He died in 1904. ▣

1 Andrew Jenson, *Latter-day Saint Biographical Encyclopedia* (Salt Lake City: Andrew Jenson Publishing, 1901), 485.

2 Eighth Ward Historical Record, May 20, 1880. Spelling edited. In D. Gene Pace, “Elijah F. Sheets: The Half-Century Bishop,” *Supporting Saints*, ed. Donald Q. Cannon and David J. Whittaker (Provo, UT: Religious Studies Center, 2004), 259.

3 Pace, 265, 267.

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The First Women Leadership of the Salt Lake Stake

MARY ISABELLA HALES HORNE

First Relief Society President of the Salt Lake Stake

Mary Isabella Hales was born on Nov. 20, 1818, at Rainham, Kent County, England. Her parents were Stephen and Mary Ann Hales. Together with their family of five sons and two daughters, the Hales immigrated to York, Canada (later to be renamed Toronto). It was there Isabella met her future husband, Joseph Horne, at a Methodist camp meeting in 1834.

Joseph and Isabella were married on May 9, 1836. A few weeks later they heard the Mormon missionaries preach. They, along with many others such as Leonora and John Taylor, accepted the gospel and joined the church. They offered their home as both a residence for missionaries and a meeting place for investigators.

Isabella says of the first time she met Joseph Smith: "When I first shook hands with [the Prophet Joseph Smith] I was thrilled through and through and I knew he was a Prophet of God, and that testimony has never left me, but is still strong within me."

Isabella and her husband moved from York with the Saints to escape persecution, first to Far West, then to Quincy, Illinois, and then to Nauvoo, with stops along the way. In Nauvoo Isabella was a member of the newly formed Relief Society, under the leadership of Emma Smith.

The Hornes moved from Nauvoo on to Winter Quarters and then eventually immigrated to the Salt Lake Valley. They traveled in the Edward Hunter-Joseph Horne Company of 1847. Isabella was 28 years old. The wagon train arrived in the Salt Lake Valley on Oct. 6, 1847. Isabella wrote, "We traveled in the dark, having no guide but the flickering light of the campfires on Pioneer Square."

In Salt Lake, Isabella was appointed first counselor to President Phoebe Woodruff in the Fourteenth Ward Relief Society; in 1867, she became President. Then in 1878, she was sustained as President of the Relief



Society of the Salt Lake Stake of Zion. She held this position for 26 years, until 1903, when she was 85 years old.

Isabella served in other capacities in the Church, helping organize the Senior Retrenchment As-

sociation and later the Junior Retrenchment Association, both at the request of Brigham Young. The latter was a forerunner of the Young Women's Mutual Improvement Association. She also served in civic capacities, including on the Deseret Hospital committee, as a counselor to Zina D. H. Young in the Silk Association, and as president of the Women's Cooperative Mercantile and Manufacturing Institution. Isabella was active in the women's suffrage movement and was chairman of the "Mormon Women's" Mass Protest Meeting held on Mar. 6, 1886.

Isabella bore 15 children (including three sets of twins). She died on Aug. 25, 1905.

Sources: Lyneve Wilson Kramer and Eva Durrant Wilson, "Mary Isabella Hales Horne: Faithful Sister and Leader," *Ensign* (Aug. 1982): 63.

"The Prophet Joseph Smith," *Relief Society Magazine* (Mar. 1951): 160.

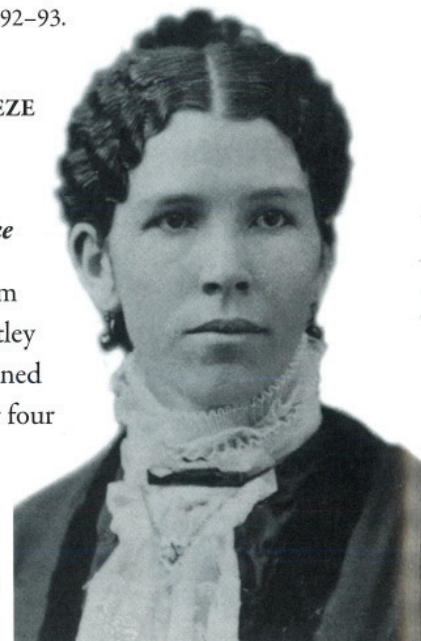
"Address of Mrs. M. Isabella Horne," *Woman's Exponent* (April 1, 1892): 138.

M. Isabella Horne, "Pioneer Reminiscences," *Young Woman's Journal* (July 1902): 292-93.

MARY ANN BURNHAM FREEZE

First Young Ladies' Mutual Improvement Association President of the Salt Lake Stake

In 1843, James Lewis Burnham and his wife Mary Ann Huntley Burnham were baptized and joined the Saints in Nauvoo with their four small children. James worked in the rock quarry shaping stone for the Nauvoo Temple. In 1844, one of their daughters



died; then in October of 1845, James succumbed to lung disease and passed away. Four days later another daughter was born to Mary Ann Huntley Burnham—Mary Ann Burnham Freeze entered the world.

The senior Mary Ann was poverty stricken. The loss of her husband and the persecution of the Saints made things almost unbearable for her. Eventually she allowed two of her sons to immigrate to the Salt Lake Valley with a member of the Church, Daniel Wood, hoping to follow with the other two children shortly. However, she was separated from them for five long years before she was able to make the journey west in 1852. The young Mary Ann crossed the plains with her mother at that time.

On Mar. 8, 1863, in Richmond, Cache County, Mary Ann Burnham married James Perry Freeze. After seven years of marriage, James entered into polygamy and took three additional wives.

Mary Ann lived in Salt Lake City and was prominent in church and community affairs. She served as president of the Young Ladies's Mutual Improvement Association (Y.L.M.I.A.) in the Salt Lake Stake from 1878 to 1899. She later served on the general board of the M.I.A.

Mary Ann was also active in service to others in the Church. She assisted in anointing and blessing women and several times participated in and witnessed Church members speaking in, and interpreting, tongues. She was involved in the Women's Suffrage Movement and attended their meetings to offer her support. In May of 1893, Lorenzo Snow called Mary Ann to be one of the first workers in the newly completed Salt Lake Temple.

On Jan. 21, 1912, Mary Ann Burnham Freeze died at the age of 66 in Salt Lake City, Utah.

Sources: Marilyn S. Bateman, "Becoming a Disciple of Christ," Women's Conference 1997.

"Mary Ellen Burnham Freeze," Women's Manuscript Collections, L. Tom Perry Special Collections.

ELLEN CURTIS SPENCER CLAWSON

First Primary President of the Salt Lake Stake

Born in Saybrook, Connecticut, on Nov. 1, 1832, Ellen Curtis Spencer was the oldest daughter of Orson Spencer and Catherine Curtis. Her grandfather, Daniel Spencer, fought in the American Revolution.

Ellen's father was baptized when she was seven years

old. After his baptism, he sold his belongings and gathered with the Saints in Nauvoo, where he became closely associated with the Prophet Joseph Smith.

Ellen herself was baptized when she was nine years old, in the Mississippi River. She exited Nauvoo with the Saints, and during the exodus her mother died from exposure and exhaustion. Six months later her father was sent to Great Britain to take charge of the mission. It was there he wrote the celebrated "Spencer's Letters," well known among Church members at the time. He also became the editor of the *Millennial Star*, a position he held for three years. When he was called to Great Britain he left his little family of five children in Ellen's care. She was only 13 years old. During this time, the family was required to cross the plains with teams of oxen. They were in President Brigham Young's company. The journey took five months to complete.

Ellen C. Spencer was married in March 1850, by President Brigham Young, to Hiram B. Clawson. Hiram worked as a business manager to Brigham Young and later became superintendent of the ZCMI. Hiram lived the law of polygamy; Ellen was his first wife. Her letters to her friend Ellen Pratt McGary show that although she supported and loved her husband, the taking of new wives by him saddened her heart.

Ellen gave birth to 14 children, 9 of which lived beyond infancy. She was called to preside over the Primary Association of the Twelfth Ward, Salt Lake City, in April 1879. In 1880, she was called to serve as President of the Primary for the Salt Lake Stake. She served in this position for 16 years, until 1896. Ellen C. Spencer Clawson died Aug. 24, 1896, in Salt Lake City. ▣

Sources: *Representative Women of Deseret: A Book of Biographical Sketches*, compiled and written by Augusta Joyce Crocheron, 1884.

"Dear Ellen: A Utah-California Correspondence, 1856-57," edited by S. George Ellsworth, *Western Humanities Review* 13 (1959).

Visuals: Freeze and Horne photos © courtesy Church History Library; Ellen C. Clawson #11958 © courtesy Utah State Historical Society.



THE BUILDING of a Community

Compiled by Susan Lofgren

By the spring of 1849, the pioneers began moving out of the fort into their own homes. These first homes were built of logs or adobes and had only two rooms. Logs used for the walls were plastered with a mixture of mud and the spaces in between the logs were chinked with wedges of wood and covered with clay, "chinked" with the mix inside and out. The roofs were composed of willows, rushes, dirt and a heavy layer of clay. The first homes had floors of hard-packed earth.

Daylight came through one or two small windows, while evening light came from the fireplaces or

burning rags in dishes of oil. Mabel Harmer, in her book *Our Utah Pioneers* gives more details of the early homes: "It was some time before there was any glass to be had for windows, so they were made of greased paper, or cloth, which let in a bit of light. They also let in the cold air so, for the winter weather, the pioneers made board windows which hung on hinges. The doors were usually hung with rawhide thongs or hinges.

"The pioneers worked at making adobes for some time before they turned out any that would hold up under wet weather. The first ones had some alkali that caused the bricks to swell and burst. After a year or two, however, they learned

to make good ones and there are adobe brick houses that have stood for over one hundred years.

"At one end of the room was the fireplace . . . used for cooking the food, heating the house and for light in the evening. It was built of smooth rocks and the food was cooked in kettles hung from an iron rod. The baking was done in a Dutch oven built alongside the fireplace.

"The city was laid out very carefully with wide streets and there was a rule that all buildings had to be at least 20 feet from the street. The city lots were sold at \$1.50 each while the farm land was given by drawing lots. At first no unmarried man could have any land unless he claimed that he would have a wife in the very near future. Of course, this was changed as soon as the land began to be sold and a bachelor could build his house and live alone all the rest of his life, if he so wished."¹

As the early pioneers became more prosperous, the log cabins were replaced by more durable and beautiful buildings. Utah communities were building durable rock houses with walls two or more feet thick, composed of cobble rock from the beds of the old streams. The most beautiful old homes of the early days were made of rock—many still standing between Salt Lake City and Brigham City. The Welsh emigrant, Shadrach Jones and his father planned and constructed many of them.

The higher-class pioneer homes were a colonial style of architecture, with tiles or shingles on the roof. In 1853, Nels Jensen from Denmark began making tiles, nine by 15 inches in size, lapped over another to form a rainproof roof.

Milton R. Hunter in his book *Utah, The Story of Her People* describes the progression of early pioneer home: "Between 1847 and 1869 the Utah homes gradually grew more spacious and more comfortable, but their basic design remained the same. They retained the pioneer simplicities. Many of them had been so well

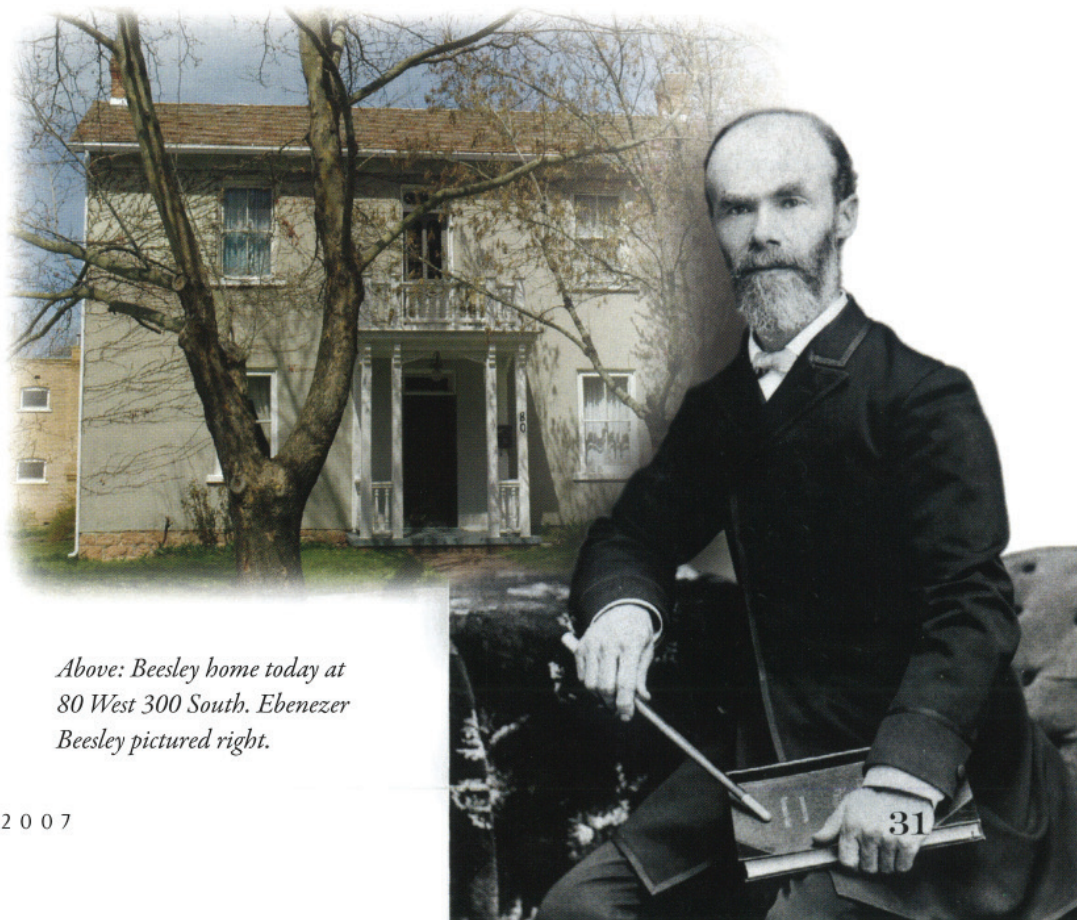
built that their owners received high rentals for their use. For example, at the completion of the transcontinental railroad, Mr. Marshall, representative of the Union Pacific, paid Israel Ivins the fabulous sum of \$125 a month for the rental of his home.

"The coming of the railroad to the State greatly altered Utah architecture. Cheap transportation made possible the bringing into the West pressed brick and other materials from the East. Gradually the houses made of adobes became relics of the past. The people of the Great Basin imitated the East, which, in its turn, was imitating the gaudy extravagances of the Second French Empire. Cornices, porches, floriated machine-cut brackets, turrets, towers, and bay windows broke the old rectangularity of the Utah pioneer homes."²

THE EBENEZER BEESLEY HOME

80 West 300 North

Best known as director of the Mormon Tabernacle Choir, Ebenezer Beesley built his house at 80 West 300 North in 1872, after purchasing the land from Heber C. Kimball. From Oxfordshire, England, the Beesley family converted to the Church in 1849, and Ebenezer immigrated to Salt Lake City in 1859 with his first wife



Above: Beesley home today at 80 West 300 South. Ebenezer Beesley pictured right.

Sarah Hancock. In 1869, he married Annie Frewin Breckinridge. With his two wives, Beesley had 16 children: 10 with Annie and 6 with Sarah. Ebenezer also worked as a shoemaker but was able to work exclusively as a musician later in his career. (See *Pioneer* magazine, [Spring 2003]: 22.)

The Beesley home was constructed of adobe bricks, stuccoed with lime mortar. The two-story, central-hall-plan house is commonly called an “I-form” house by architectural historians. The form was popular nationally and throughout Utah, but relatively few examples have survived, especially within Salt Lake City. The building has classical and Victorian architectural features, including a wood porch with intricate scrollwork.

Ebenezer and the Beesley family resided in this house for many years, with the exception of four years in which they lived in Tooele and two years in Lehi. Other members of the Beesley family built homes near this one.

In 1904, Ebenezer and his sons Adelbert, Frederick, Alvin, and Lorenzo founded the Beesley Music Company, which was long a fixture on Main Street downtown. After Ebenezer’s death in 1906, Sarah Hancock Beesley remained in the house until her death in 1921. Their son, Leland Beesley, then lived in the house and took in a wide variety of boarders. The house left the Beesley family’s ownership in 1935 and was split into apartments. It was restored in the early 1980s and is now a single-family home again. It was listed on the National Register of Historic Places and the Salt Lake City Register of Cultural Resources in 1979.³

Early photo of Beesley home shows Mrs. Beesley in front and original porch.



THE QUAYLE/HART HOME

355 Quince Street

This one-and-one-half-story, four-room picturesque Gothic Revival house was built in 1872 by Thomas and Sarah Quayle. Originally located at 163 West 400 South, it was moved to 355 Quince Street on Capitol Hill in 1975 to avoid demolition. The frame house is built with mortise and tenon construction, and the exterior shiplap siding is accented with quoins (decorative corner blocks). The steeply pitched eaves feature bargeboards, or gingerbread, commonly used in the Gothic Revival style.

Thomas and Sarah married in 1856 in the Salt Lake Temple and subsequently bore 12 children, 10 of whom lived to adulthood. Thomas earned a living as a railroad freighter, rancher and farmer.

In 1872 Quayle took out a one-year \$2,000 mortgage from Walker Bros. Bank to build this home, with payments of 1 1/2% interest each month. Records show that he paid the debt back in three months. In 1888 he took out a building permit to contract a 12-foot by 12-foot “rustic kitchen addition” at a cost of \$100. The family probably lived in the house until the children were grown, at which time Thomas and Sarah moved to California. Thomas passed away in Oakland in 1920, leaving the house to his children.

The home was used as rental property by 1925 until 1977 when it was donated to the Utah Heritage Foundation and moved to its present location (minus the kitchen addition) to serve as the Foundation’s headquarters.⁴

GEORGE WASHINGTON HILL HOME

270 West Reed Avenue

An Ohio native, George Washington Hill met and married Cynthia Stewart in 1845 in Missouri and joined the LDS church about a year later. He and his wife immigrated to Utah with the Abraham O. Smoot wagon company in 1847. The family settled in Ogden and reared six children. During this time, George was called to be a missionary for the LDS church to Fort Lemhi, on the Salmon River in Idaho. George learned the Shoshone language, and he earned the respect of the Shoshone. He also learned the languages of the Bannocks, Flat Head, and Nez Perce. George later published a vocabulary of the Shoshone language. The Shoshone gave him the name Inkapompy, which means "red hair." From 1873–1879, Hill served as a missionary to the Northwestern Shoshone and as an intermediary between the tribe and the new settlers in the region.

George carried on this work when he moved his family to Salt Lake City in 1879. After Dimick Huntington's death, he became the Indian agent and interpreter for the LDS church and would assist in Indian visits to the city.

Architectural historian Korral Broschinsky estimates the date of construction of this house on Capitol Hill sometime around 1876. The adobe structure has simple Greek Revival details common to many pioneer-era homes. At one time, a full-width porch stretched across



the west side of the house along with three tall brick chimneys. The original cornices, interior woodwork, and most of the windows remain.

When George Washington Hill died in 1891, Cynthia remained in the house and was soon joined by her son and daughter-in-law, Charles and Frances Hill.⁵



THE DAVIS HOME: 376 West 500 North

In 1888, at a cost of \$1,500, Andrew Kimball built the adobe house located on the northeast corner of 400 West and 500 North. (Two years later, he also built the small house immediately to the north.) In 1895, the Kimballs' sixth child, Spencer, was born in the corner house—twelfth President of the Church from 1974 to 1986. The family lived in the home until the spring of 1898, when they moved to Thatcher, Arizona. *Spencer Kimball as a child pictured right.*

The Kimballs continued to own the home for several years, renting it initially to B. G. Lloyd at a cost of \$130 per year.

Originally the front porch and door of the corner house were on the west side. The door on the north, now the front door, was known as the "funeral door" because of its greater width, so constructed to accommodate caskets of family members when pre-funeral viewings at home were common practice.

During his years as an LDS General Authority, Spencer W. Kimball actively corresponded with LeRoy Davis, who bought the home in 1949, concerning the history of the old home, and dropped by to pay a visit in 1982.⁶



*Early photo
pictured
below.*





JOHN HENRY & MARIE KAOO MAKAULA HOUSE *249 W. Reed Avenue*

From 1864 to 1889 the blocks on Reed Avenue and Fern Avenue, between Second and Third West, were the home to a group of about 75 Hawaiian members of the Church. Many worked on the construction of the Salt Lake Temple. At the time, the area was on the outskirts of town, near the wall that surrounded the city. Many Native Americans camped in the area, and George Washington Hill, the man responsible for Native American relations for the LDS church, had a house at 270 Reed Avenue. One of the first Hawaiians to immigrate to Salt Lake, John W. Kaulainamoku, bought a large lot on the corner of Reed and 300 West. The structure he built was home to several Hawaiians in addition to the Kaulainamoku family.

The Makaula house at 249 W. Reed Avenue is one of four surviving homes that have been identified as having been built by Hawaiians. According to Fred Aegerter of the Utah State Historical Society, John Henry Makaula and his wife, who is named on documents as either Maria Makaula or Kaoo Makaula, built the house between 1883 and 1889. John was probably born around 1843 in Hawaii, an island chain then known as the Sandwich Islands. The Makaula's left Hawaii for Utah sometime after 1864. Prior to that year, Hawaiians were forbidden by the government to leave the islands.

The Makaula house is very small, even for this part of Capitol Hill. Originally the house was brick and had just two rooms. The front of the house extended only the width of the present front porch. The house is classified as a "single-cell" type by architectural historians and has

simple details commensurate with the period in which it was built.

The Makaulas were among the first party of 46 Hawaiians to move to Iosepa on Aug. 28, 1889. Iosepa's streets were named for its prominent citizens. One of the streets received the moniker "Makaula Street," presumably in honor of the builders of this house on Reed Avenue.

After the Makaulas left the Reed Avenue house, it was sold to William L. Butler, a stonecutting contractor. Butler sold the structure to James Hegney, who in turn sold the house in 1902 to Andrew P. Anderson. Andrew G. Nilson bought the house in 1905 and owned it until 1924, when it was sold to Anna Katrina Larson. The names of these owners reflect the change of ethnic makeup as this part of Capitol Hill became a stronghold for people from Scandinavia.⁷

THE GIBBS-THOMAS-HANSEN HOUSE *137 No. West Temple*

When LDS church President John Taylor died in 1887, he left a bequest to each of his daughters to go toward building a home. His daughter Margaret and her husband Gideon A. Gibbs used the funds to build the home at 137 No. West Temple in 1896. The residence was designed by Richard K. A. Kletting, the same architect who designed the State Capitol and the old Saltair Pavilion, among many others, and is one of a dozen or so surviving examples of his residential design.



The “fancy” features of the home—the coat of arms on the top of the front dormer, bells for the servants, and five fireplaces—were installed by Gibbs, and he and his wife reportedly went broke by the time construction was completed. In 1906 the home was sold to Elbert D. Thomas, a professor of political science at the University of Utah. Thomas was elected U.S. Senator from Utah in the Democratic sweep of 1932 and served until 1950.

Elbert Thomas’s daughter, Edna “Mickey” Hansen and her husband Lawrence moved into the home, where they reared their eight children. The family filled the home’s 25 rooms. “It’s a dear old house,” recalls Mickey Hansen, still a Capitol Hill resident in a condominium only a few blocks away from the old home.⁸ ▣

1 Mabel Harmer, *Our Utah Pioneers* (Salt Lake City: Deseret Book Co., 1966), 59–60.

2 Milton R. Hunter, *Utah, The Story of Her People, 1847–1947: A Centennial History of Utah* (Salt Lake City: Deseret News Press, 1946), 145–47.

3 Nelson Knight, “This Old House,” *Capitol Hill Neighborhood Council Bulletin*, Dec. 2003.

4 History of the Quayle/Hart home by Polly Hart, current owner, cited by Nelson Knight, “This Old House,” *The Capitol Hill Neighborhood Council Bulletin*, Jan. 2002.

5 Knight, Sept. 2003.

6 Ibid., July 2001.

7 Ibid., Mar. 2005.

8 Ibid., Sept. 2001.



SUP New Members

At Large

Kevin Henson
Arthur Gordon Pyper
Edison James Schow
LeVon George Terry

Buena Ventura

Richard Dawson

Canyon Rim

John T. Cory
Lance S. Webber

Cedar City

C. Frederick
Lohrengel II
Kevan B. Matheson

Centerville

Kenneth H. Beesley
Paul Boss
Samuel H. Welch

Cotton Mission

Creed M. Evans MD
Garn O. Huntington
Howard G. Walker

Eagle Rock

Joseph S. Stewart

Grove City

Gilbert Barnard

Hurricane Valley

Alan Shields

Las Vegas

Mark W. Snively

Lehi

Jon Miskin

Maple Mountain

Allan B. Gomez
Robert Kerr

Mesa

Jesse N. Udall

Mills

Reed Frischknecht

Morgan

James C. Hurst
Neil J. Simmons
Stan Wright Stevens

Mt. Nebo

Leon Graham
J. Bevan Jones
A. LaDue Scovill
Stephen Shaffer

Murray

Scott Gollaher
Russell Gray
Clark Jones

Ogden Pioneer

Doran Heap Barlow

Ogden Valley

Dale H. Linford
D. Trace Skeen

Pioneer Heritage

Ardene Bona

Roosevelt

Terril J. Halladay
David K. Higginson
Dan Perry Philpot

Wilford E. Woodruff

Settlement Canyon

Raymon D. Crane

Squaw Peak

Timothy J. Powers

Taylorsville/Bennion

Wayne M. Wallace

Temple Fork

John A. Stocking

Timpanogos

Jay B. Ashworth
Leo Grant
D. Joel Richards
Grant Robinson

New Life Members

Frederick T. Baird,

Squaw Peak

Roger C. Flick,

Squaw Peak

David Clyde Gessel,

Mills

Larry M. Gibson,

Timpanogos

Duane H. Hardy,

Ogden Pioneer

Ivan Y. Haskell,

Mt. Nebo

Darwin Leavitt,

Hurricane Valley

Frank Hazen Smith,

At Large

Wayne R. Wright,

Cotton Mission

In Loving Memory

Orden Bateman, *Cotton Mission*

—Life Member

Morris Palmer Bennion, *Jordan River*

Temple—Past Nat. Pres., two terms

Thomas M. Feeny, *Odgen*

Dr. A. Lloyd Hatch, *At Large*

Joseph E. Jones, *Mesa*

Elmo A. Nelson, *Mills—Life Member*

Lysle C. Tuckfield,

Pioneer Heritage

Ellis R. Walker, *Jordan River*

Temple—Life Member

C. Myrl Weekes,

Upper Snake River Valley

Theron Wood, *Buena Vista*

UPCOMING ISSUE:

The theme of the next issue of the *Pioneer* magazine, coming out late November, will be Utah’s “Dixie.” Articles will feature the early pioneering efforts in St. George, the settlement of the area, and the historic St. George Temple. Wilford Woodruff will be spotlighted for his significant contributions to the area, including his service as the first president of the St. George Temple. Invite friends to **SUBSCRIBE NOW**, or give gift subscriptions so others can enjoy our next informative and interesting issue!



PIONEER HERITAGE IN THE DESERT

National Convention 2007, October 18, 19 and 20

KEYNOTE SPEAKER: ELDER KENYON UDALL

CONVENTION HEADQUARTERS:

Phoenix Marriott Mesa, 200 North Centennial Way
Mesa, Arizona 85201

Encampment Chairman: Harvey Zilm

Thursday, October 18

2:00 - 5:00 Check-In & Registration
5:30 - 8:30 Opening Ceremonies & Dinner
KEYNOTE SPEAKER: *Elder Kenyon Udall*

Friday, October 19

7:30 - 9:00 National Board Breakfast Meeting
7:30 - 9:00 Check-In & Registration
9:30 - 4:00 Tours
6:00 - 8:30 Dinner & Program: *Rocking R Ranch*

Saturday, October 20

7:30 - 9:00 Chapter President's Meeting
7:30 - 9:00 Check-In & Registration
Breakfast on your own.
9:30 - 11:30 National Business Meeting & Ladies Program
1:30 - 3:30 National President's Luncheon
SPEAKER: *Otto Shill, Jr. Music by Michèle Baer*

Tours

All Tours include a sack lunch.

■ **Tour A:** Picturesque wagon train tour along the Salt River to pioneer historic spots. \$ 12.00

■ **Tour B:** Bus tour south to McFarland Museum and Courthouse in Florence and then to Casa Grande Ruins National Monument (Bring Golden Pass Card) . . . \$ 17.00

■ **Tour C:** Bus tour east to The Boyce Thompson Arboretum. Learn about the plants of the desert and of the Bible lands from Bill Benson, ASU. Learn about the Lost Dutchman Mine and Superstition Mountain on the way \$ 20.00

Registration Fees: Per person

■ Early Registration by September 30 \$ 110.00
All banquets, programs & activities except tours & housing

■ Late Registration after September 30 \$ 125.00
All banquets, programs & activities except tours & housing

■ Saturday Activities only \$ 55.00
National Business Meeting, Ladies Program, National President's Luncheon

Each person is responsible for securing own housing. A block of rooms has been reserved at the Marriott at a cost of \$89 per couple per night plus taxes. Reservations must be made by **September 18, 2007**. Phone numbers: (888) 236-2427 or (480) 898-8300. Other motels are nearby.

Cut here and return with your check to the address below: *Please print.*

REGISTRATION FORM: 2007 SUP National Convention in Mesa, Arizona, October 18, 19, 20

Member Name: _____ Spouse: _____ Phone: () _____ SUP Chapter: _____

Address: _____ City: _____ State: _____ Zip code: _____

Circle and indicate your 1st, 2nd and 3rd Tour preference.

TOUR A: *Wagon train tour*

TOUR B: *Bus tour to Museum & Ruins*

TOUR C: *Bus tour to Arboretum*

		Member	Spouse	Total
Early registration	\$110.00 each	\$ _____	\$ _____	\$ _____
Late registration	\$125.00 each	\$ _____	\$ _____	\$ _____
Saturday only	\$ 55.00 each	\$ _____	\$ _____	\$ _____
Tours as above	(1st Preference)	\$ _____	\$ _____	\$ _____

Mail checks and Registration Form to:
Sons of Utah Pioneers, Mesa Chapter
P. O. Box 51752, Mesa, AZ 85208

Total Amount Enclosed: \$ _____

Make checks payable to: SUP Mesa Chapter

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2006 President National Sons of Utah Pioneers

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- May 7, 2008 with **DANIEL C. PETERSON**
- Dec. 29, 2007 with **DOUG BRINLEY**

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Egypt

- May 2, 2008 with **D. KELLY OGDEN**

Best of Nauvoo

- June 4, 2008 with **SUSAN EASTON BLACK**

Palmyra and Niagara Falls

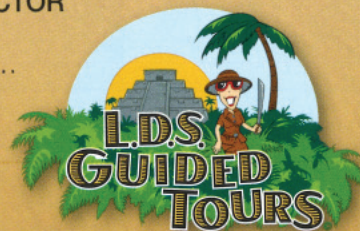
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- John and Daisy Morgan Founded the Games



2007

- Estimated 10,000 Participants
- 23 Sports
- 84 Venue Sites
- 53 Countries and all 50 States Represented
- 12 Health Screenings
- Men and Women ages 50 and Better
- Dedicated to Peace, Health, Friendship, and Fun!
- John and Wilma Morgan Continue the Dream

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